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The Evolution of Man in Relation to that of the Earth: Part II*

By WALTER ARNOLD

SOME INSTINCTIVE BEHAVIORAL TRAITS

There are many examples of behavior activities of organisms where the animal was raised under circumstances that withheld certain information being investigated. Yet it was found that these animals possessed the information. The source of this information could therefore come only from inheritance, and represent instinctive behavior traits. Konrad Zacharias Lorenz found that the very young apistogrammas (fish) responded to black and yellow patterns representing their mother by following and staying with the mother-imitation as they do their real mother; yet, they had never seen an adult female of their species. The stickleback (fish) was found to respond to an object made to resemble a rival with the same highly specific motor patterns he uses when confronted with a genuine rival; yet, he never had seen an adult rival. It can only be concluded that these animals are born with a specifically set perceptive apparatus which responds to certain combinations and/or configurations of stimuli which Lorenz believes relays the message—"mother present" or "rival male present"—to effector organisms equally adapted to dealing with this fact.

Instinctive behavioral traits are often easy to observe especially when studying animals in their native state. Many times it is observed that many different animals possess similar instinctive behavioral traits perhaps dating back to a common ancestor on the many-forked tree of life. Some of these instinctive traits are possessed by man. Indeed they often contribute to accounting for man's evolutionary progress. Citations of instinctive behavioral traits of animals therefore can possibly provide keys to unlock and therefore to reveal the behavior patterns of man himself.

INSTINCT OF TERRITORY OCCUPATION

A careful observation of the shore bird, Virginia plover, on the sand beaches of south-west Florida reveals that the male, in anticipation of nesting, carefully stakes out for himself a strip of beach front about 40 meters long. This particular area he guards with little interruption during the daylight hours. In this area he finds the food necessary to meet his demands, and there is usually adjacent

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sea oats or other grass cover providing a good location for nesting. When other male Virginia plovers approach this "occupied" area they are promptly chased away. Before long great stretches of beach area are staked out in about 40 meter sections and occupied by male Virginia plovers. The lines of demarcation are amazingly well defined. When a neighbor plover approaches within a meter of the territorial line, the defender promptly presents himself on his side of the line and defends vigorously his border, especially whenever there is any attempt on the part of the intruder to cross it. Sandpipers, gulls and even other species of plovers may trespass his territory without his interference. His territory seems only out of bounds to other Virginia plover males like himself.

Once he is firmly established in his territory which includes a good nesting locale, he receives the bids of Virginia plover females and one female competes with the others for the mate. This practice is found to be very common among many birds. Rather than the male singing to attract the attention of a female, as is often stated and taught, the male is, through his songs, proclaiming to his male competition that he has established for himself territorial rights which he will defend against intruders. The female appears later and, after appraising the situation, she makes a bid for his protection and attention in competition with other females. The female, therefore, is the aggressor in so far as mating is concerned.

It is common to observe the well-defined shore stretches that are staked out by swan families living on the lakes in Alpine mountains. The male, and sometimes the female, of the family will brutally try to drown another swan intruder. Such intruders are soon taught the boundaries claimed by the male head of the family. If possible, his territory includes a portion of the shore where people come to toss food to the swans as well as an area of swamp grass for seclusion.

Besides birds, the same territorial rights are practised by other animals. In the case of other animals the territorial claims are often defended by a community rather than by a single individual or family. For example, rats usually live in packs rather than as individual family units. A pack will choose a nesting area from which point the animals will find their food requirements within a distance of 14 meters or less. This becomes the territorial claim of the pack. Another rodent, alien to that pack, will be fought away. Anything strange that occurs within the pack's defined territory is noted and all are made alert by a kind of communication through body contact.

The cause that brought about the trait of territorial rights might well have been the necessity to protect a source of food. This instinct, however, is so very deeply imbedded in primates that they were found to follow the instinct of territorial rights even when food was not a factor. A group of 350 rhesus monkeys, collected from various sources in India in such a manner not to assemble members

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of one social group, were scattered evenly over a 36 acre island near Puerto Rico. Living space was abundant. There existed no natural enemies. Ample food was daily distributed evenly over the island. In a matter of months these primates organized themselves into social groups. These groups occupied and defended their own territories, fighting back any of their neighbors who would intrude. This is but one example that shows the territory rights instinct existing among primates, and it must be remembered that man is a primate. Does he not then have this very deep-seated instinct also? If so, to what extent does it govern certain of his behavior patterns? Does this instinct have value to man? Why should not its existence be recognized? How best can this instinct be employed by man for his benefit? An instinct so indelibly imbedded is not likely to disappear merely by ignoring its existence.

The instinct of property rights is so deeply rooted in animal behavior that it is one of the most dominant characteristics ever to be observed. Territorial rights are proclaimed even when food is abundant. Areas are divided into territories even when there is no necessity, that is, when there exists more than ample space and food. Conversely, when areas become too crowded in relation to the food supply, the weaker members of the society are driven off. Those driven off must find their own territories or perish. Roving societies like prides of lions will claim their own defined territories through which they continually move in order to feed themselves adequately.

The defense of territory is observed in the behavior of mammals and birds, reptiles and fish. Therefore, this instinct is as old as the fork in the evolution tree that separated these forms of life from the insects, who do not practise territorial rights.

The practice of territorial rights is being observed as an instinct in more and more animals. It causes a constant hostility to one's neighbor but it also contributes to mutual regard for each other's rights. This certainly seems to describe the history of man as well as the observed conduct of other living creatures. There is no evidence to indicate that environmental or other imposed conditions have any more than placed a tissue paper-thin veneer over this fundamental behavior instinct.

BIRTH CONTROL—AN INSTINCT?

The observation of the behavior of living organisms often reveals the existence of an instinct that controls population density. Since this instinct likely exists in insects as well as in various animal life, it is possible that population control is an instinct that appeared even earlier than the territorial instinct, thus having evolved before the fork that separated other forms of life from insects. The territorial instinct (as we have already mentioned) is not observed in insects. As an example of insects possessing the population control instinct,

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it is observed that the African grasshoppers undergo physical modification that gives them migratory abilities whenever their population density develops beyond a certain critical point. This exercise of a population control instinct by these African grasshoppers implies that this instinct could well be much older and deeper seated than the territorial rights instinct.

The size of a herd of elephants is found to have a bearing on the birth rate. When a herd passes a certain quantitative level, the period between births for a female is lengthened from two to four years.

The Scandinavian lemming normally reproduces two times per year. In a year, however, when there is a mild winter, they reproduce four times per year. When the latter occurs, the surplus younger animals travel to the sea where they drown themselves. Thus the community of lemmings avoids the disaster of over-population.

INSTINCT OF SURVIVAL

The instinct of survival dictates that nature is interested in the species and its future rather than the life span of a particular individual of that species. Individuals are readily sacrificed to perpetuate the species. This applies equally to a sacrifice of individuals to destroy an adversary and to reduce through sacrifice the numbers of individuals to bring about a balance between numbers and food supply necessary for survival. This powerful survival instinct is quite apparent in man. He must propagate to survive—not survive to propagate. He must at times defend and at other times be aggressive in order to survive. Is this instinct a contributing factor to man's attraction to the belief in life everlasting—life after death—in one form or another? For example, is the concept of reincarnation made more easily acceptable because of the strong survival instinct?

In animals, the basic instinct of survival or species-preservation is manifested in the form of struggles between individuals or groups. Lorenz labels such struggles a consequence of an instinct he calls aggression[1]. This struggle for survival instinct is deeply embedded and is incited by various incidents and necessities, namely, acquisition of food by predators, defense of life against predators, defense of territory, defense of nest, struggle for status or rank, and the basic aggressive urge toward anything foreign. Some incitements to violence are controlled or modified by the superimposition of inhibiting factors.

Inter-species struggles such as between, for example, a lion and a snake, occur only when hunger incites the predator for his prey. Intra-species struggles, such as defense of territory and defense of nest, by members of the same species as individuals or as groups are natural selection pressures functioning to promote evolution as well as to preserve the species. The intra-specific struggle for status

[1] Konrad Zacharias Lorenz, *On Aggression*, Cox and Wyman, London, 1966.

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or rank is especially a strong promoter of natural selection in the process of evolution.

According to Lorenz, animals have the fundamental instinct which incites aggressive action when the animal meets a foreign object. As an illustration, he gives the example of a single rat being placed in the midst of a clan of rats to which it is foreign. The clan of rats immediately attack the foreigner who submits without a struggle and is slowly torn to pieces. (Is this surrender without a struggle a manifestation of an instinct recognizing hopelessness?) If his attacker had been of a different species such as a cat, the rat would have fought back in defense of his life.

The violence involved in these intra-species instinctive struggles is held in check by certain inhibiting mechanisms which in themselves are species preserving.

The first reaction of the hen turkey when her chicks are hatched is to kill the foreigners. However, the little chicks immediately upon emerging from the egg shells utter a distinctive sound which erases the mother hen's instinct to destroy the intruder. It has been shown that a deafened hen pecks her chicks to death.

Another example of the operation of a factor which inhibits incitation of violence between individuals of the same species is to be found in the fact that males rarely fight females. This is a species-preserving mechanism.

Another violence-inhibiting factor which protects the species is the bond of friendship which can exist between individual animals. This is manifested in manners such as grief over the loss of loved ones and joy at the reuniting of separated mates or friends. It is observed that a personal bond between individuals of the same species is found only in animals with strong tendencies for aggressive violence. The more aggressive the animal or species, the stronger the bond. For example, the wolf, said to be perhaps the most blood-thirsty of all animals, forms very strong bonds of friendship.

HOPELESSNESS OF SURVIVAL—ELIMINATION INSTINCT?

When situations occur wherein the survival of a species is no longer possible, is there a built-in instinct that brings the survival of the remaining few to an end earlier than would naturally occur? When natural selection fails to bring about adjustments to new environments quickly enough to provide perpetuation of the species, is there an instinct that hastens the elimination of the species?

The North American continent was home to great numbers of passenger pigeons. The sudden arrival of the European provided an environmental change to which natural selection was unable to adjust in sufficient time to save them. They migrated from north to south and vice versa with the seasons and in vast numbers. They possessed a very strong gregarious trait. During migration, when

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they settled down to rest or feed, they would concentrate in as small an area as possible, landing on as few trees as possible even on top of each other. They also nested in amazingly small areas of high concentration. Thus this one trait made them extremely easy prey to man who often during migration could net 15,000 birds per day. In a few weeks time it is said that 5,000,000 would be eliminated (by man) at a single nesting area. Their sudden decimation by man left so few pigeons that their gregarious habits or instincts were not satisfied. Their established customs of living were no longer possible because of their reduced number. Toward the end of their existence in the latter half of the nineteenth century the surviving small groups were observed to show no interest in their newly-laid eggs. They would allow the eggs to lie unattended and before long they were observed not even to bother to nest. Is this action not indicative of an instinct that recognizes the futility of expending effort to survive because of the hopelessness of survival?

The appearance and activities of man in various parts of the world are thought to have been the change in environmental conditions that accounts for the sudden disappearance of many animal species. It is difficult if not impossible to account for their disappearance by citing climate changes, since their disappearances do not often coincide with the time at which climatic conditions changed. The fact that the giant kangaroo of Australia became extinct only 14,000 years ago, while the antlered giraffe of Africa disappeared more than 40,000 years ago, and many other similarly scattered disappearances is thought to be owed to man's discovery of using fire in hunting to encircle entire herds. Many more animals than were needed for food and clothing perished. When their numbers were sufficiently decimated did the instinct of hopeless survival take over to aid in the making of the disappearance of each species more abrupt?

The orang outang is finding that the natural habitat to which natural selection adapted him in highly specialized ways is no longer adequate for his continued existence. Climate changes have shrunk his area and the intrusion of man is a relentless factor he cannot become adjusted to in sufficient time to save him. He is doomed. He has become, it is said, more apathetic, not even interested in avoiding his fecal discharges. He manifests in nature little interest in sex, producing fewer and fewer offsprings per pair of adults. The male shows little interest in the young and does little to provide protection from enemies or to provide food. Is there at work an instinct that recognizes the hopelessness of survival possibilities?

The North American Red man was a proud being. He would not submit to the domination of the White man, even in the face of knowing he would be completely overcome. As his numbers became fewer, his reproduction rate diminished. When the last of the Caribs faced the final conflict with the White man on the island of Granada

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of the Lesser Antilles, was it an instinct that commanded them to commit mass suicide by plunging *en masse* over a cliff into the sea?

The aborigines of the Hawaiian Islands are said to have dwindled in numbers to less than 10,000, as have also the aborigines of the Japanese Islands. The Stone Age nomad aborigines of Australia's northern bulge called Arnhem Land are said to have declined in number ever since their first contact with modern civilization. Although their area is relatively undisturbed by modern man, the modern world is being pushed on to them in the form of medical expeditions, geological surveys and so on. In 1949 there were said to be 2500 Bororo Indians living in Brazil's Mato Grosso when their association with modern man began. In 1966 it was estimated that only 100 remained. These six-foot tall people realize their bleak future and are said to kill what few babies are born. They have a strong desire for death.

Are these examples of the dictates of an instinct that is an inherent characteristic?

Although there are few studies or reliable statistics on which to base solid conclusions, it is observed that pockets of people still living at Stone Age levels of culture become less productive after being subjected to modern civilization. On the island of New Guinea, for example, it is observed that when the aboriginal tribes still living in a Stone Age culture first become acquainted with modern culture they are shocked and hold with great fear and as miraculous such abilities of modern man to fly. Later they sometimes come to envy modern man's accomplishments and knowledge. In the face of the reality of knowing they cannot begin to match modern man, they take refuge and comfort in convincing themselves that all modern machines like the airplane were intended by the dieties for them, but the modern man unjustifiably intervened and took possession of what is really theirs. They are said often to believe that modern man is in possession of a pill which when taken provides one with the psyche and knowledge to bring about the invention of machines. It then becomes their goal to obtain somehow or in any way possible those "pills" that give modern man his wisdom and knowledge. They also often resort to cannibalism. They believe that they can obtain the wisdom of modern man by eating his flesh and often especially his brains.

Finally it is frequently observed that, when in the wild and natural state a realization of hopelessness sets in, the species' reproduction rate drops decidedly. Their numbers rapidly decline.

As the White Europeans settled more and more in southern Africa (1652-1778), the native Hottentots gave little or no resistence. Instead, the Hottentots retreated into remote areas in the interior. The Bantu tribes entering southern Africa from central Africa were confronted by the White Europeans and fought wars of contest over the dominance of areas for the next century, until the last Kaffir War

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in 1879. The Hottentots thus confronted both the White intruders from Europe and the black Bantu intruders from central Africa. The last free community of Hottentots left in the world is said to be in the Kalahari. These copper-colored aborigines once inhabited a large part of southern Africa. By 1960 only about 500 remained. They have very few children and will not accept back into their society any young man who leaves, if only for a short time. Overwhelmed by members of both the Black and White races, the Hottentot found himself hopelessly helpless to change his ways to fit the new environment resulting from these new occupants. He suffers from the realization of hopelessness and has lost hope in his survival. His numbers dwindle and he approaches complete extinction. Although the pure Hottentot faces certain extinction, his blood survives in the Bantu and other mixtures of races such as the Cape Coloreds in South Africa.

The African Bushman aborigine is so specialized in his ways that he loses his spirit the moment he comes in contact with the twentieth century life. He realized that, if he were to survive, he must isolate himself from all intruders. He retreated to remote desert areas; but for him there is no escape from the twentieth century. He is instinctively aware of the fact that he cannot compete with either the European or the Bantu intruder. Consequently, he too has lost his spirit and his numbers diminish toward complete extinction.

Are these also examples of the existence of an instinct that aids in bringing a cessation to a species when survival is hopeless?

SEXUAL AGGRESSION INSTINCT—PRIMARILY FEMALE?

The fact that males possess an instinct that makes them compete with each other for territorial rights is found to be very deeply imbedded in their make-up. Indeed behaviors that might appear to be acts of competition for the attention of a female are instead often acts of territorial declarations and aimed principally at males competing for the same territory. Thus the instinct of territorial claim manifests itself as a stronger drive in the case of the male than the mating or sex drive. From the standpoint of sex, there is every indication that the aggressive steps toward mating are primarily resulting from predominantly female instincts. Once the male has established his territory, he becomes an object of appraisal by females. They will make a bid for the male, competing among themselves. The best female specimen of a species group will place her bid for the male having the most appealing territory. He is likely to be the most cunning, the most agile, and the strongest of the males in his species group. The female wins her right to this male by proving herself superior to her female competitors. This becomes therefore a natural selection method of maintaining quality in succeeding

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generations. Where more than one female to each male is the order of the group, the male will acquire a number of mates commensurate with the magnitude of the territory he can control. The female, however, competes with female competitors for her choice of male and in this sense is, rather than the male, the sexual aggressor. Wherein, therefore, the male possesses an instinct leading to his proclamation of territorial claims, the female possesses an instinct that causes her to become the aggressor in seeking sexual fulfilment. There are a multitude of examples to indicate this strong instinct in the female.

Thus it appears that man could possess instincts wherein the male seeks and competes for territory rather than primarily for the sexual favor of the female. It is then equally apparent that woman possesses instincts that cause her to compete aggressively with other females for the attention of her chosen male. If these are fundamental characteristics of man, the knowledge of this fact should contribute much to the understanding of man's behavior.

Observations of boy and girl babies reveal that girl babies, while still confined to the cradle, carry out flirtations to attract attention to themselves. They readily out-talk boys and at an early age develop manipulation skills superior to boys for the purpose of acquiring their desires. Are these traits indicative of the presence of a strong sexual aggression instinct in the human female?

In the province of Bahr-El-Ghazal in the southern Sudan the female is always the one who chooses her mate. Perhaps these primitive people are following the instinct of female sexual aggression.

There are relatively few inter-racial marriages in the United States between Japanese Americans and White Americans. In the United States society, the Japanese may be regarded as a minority suffering the disadvantage of a foreign race in a White society. Consequently it could follow that a marriage between a Japanese and a Caucasian would benefit the former. When marriages between Japanese and Caucasians do occur, it is usually the Japanese female, who, in an attempt perhaps to better herself in a Caucasian-dominated pluralistic society, seeks out and marries a Caucasian male. In contrast, very seldom is there a marriage between a Japanese male and a White female. Is this because the Japanese male lacks the sexual aggression of the Japanese female or because the White female is unwilling to lower her position in a Caucasian-dominated pluralistic society, even though her sexual aggression instinct is greater than that of the Japanese male? Such inter-racial marriages between Japanese females and Caucasian males often occur between individuals in a-typical occupations. Is this also an indication that supports the existence of a particularly strong instinct of aggressiveness on the part of the Japanese female over that of the Japanese male?

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In inter-racial marriages between Chinese and Caucasians, it would be interesting to observe if the females are more often Chinese. In the instances of White-Black marriages, are there more White females than Black, and, if so, is not the motive in these relatively few instances something other than reaching for a better position in society?

PREDATORY INSTINCT

Does man possess a predatory instinct that he acquired more than two and a half million years ago when there co-existed in Africa the predecessors of the apes of today, the predecessor of man (*Homo Habilis* or later more specifically *Australopithecus Africanus*), and the *Australopithecus Robustus* (sometimes called *Paranthropus*) who was the ape-man vegetarian? The predecessor of man, *Homo Habilis*, had emerged and survived from the anthropoid line at some earlier time for the very reason that he was a killer ape. This very early predator was to show himself later as *Australopithecus Africanus* who stood erect thus freeing his hands for the use of weapons. The use of simple weapons such as bones, sticks, and stones was to become the stimulating force that gave rise to an ever more refined nervous system and psyche. This predatory instinct together with his other unique characteristics formed the basis for his destiny. He was to overcome and eliminate his vegetarian "cousin," the *Australopithecus Robustus* or *Paranthropus*. It was this predatory instinct that became the driving force that caused this pre-man to strive for ever more effective weapons in order to compete with the members of his own species. His predatory instinct also is responsible for his physical body becoming so specialized as to favor his activity as a hunter. For example, man learned to stand erect on two feet in order to see his prey above the bush.

The predatory instinct is therefore perhaps the most dynamic force that man possesses and is responsible for his continued inventive genius. All men all over the earth have a history of war. For every aggressor there is a defender. It has been this way ever since the first emergence of the killer ape from the anthropoid line. It is therefore to be expected that we find today the world crowded with armed predators. Indeed the continual strife to survive is found to be that of keeping equal to or ahead of your adversary, who without hesitation will exercise his full predatory nature if given the opportunity.

The predatory instinct is responsible for generating continuous pressure for the further development of the psyche. Inventions are inspired by necessity. The necessity is the producer of the treads in the ladder of man's psychic evolution. For example, unmotivated basic research alone would have been slow indeed to discover for man the means by which he can release and use nuclear energy.

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Necessity caused by the armed predators of the earth, however, was soon to provide the necessary stimulus for man's unlocking the secrets of the atom's nucleus.

The predator instinct in man is continually providing life and death threats to man. Certainly up to now war has been the fountain head of most inventions and pursuits. If war is to be replaced, what substitute forces will be provided to satisfy the predatory instinct? If this instinct is not satisfied, will or can man continue to develop his psyche? Evolution, whether of the physical being or of the psyche, travels on a one-way street and the direction of travel is irreversible. Unless evolution continues forward, the species disappears.

The failure of many church organizations and the failure of many governmental forms could well be traceable to the refusal to recognize the natural instincts possessed by man. The indelibility of instincts is certainly too great to allow the instincts to be erased by mere legislation against them. The outlawing of war for example merely lays the ground work for the expression of the predatory instinct in the form of a future war. If man is to proceed further along the road to ever higher psychic levels, he must find ways to build on the instincts he possesses. Legislation does not remove an instinct any more than a crooked nose can be straightened by legislation. If the basic instincts of man are destroyed, man no longer exists. He is man because of his inherited instincts.

INSTINCT OF STRUGGLE FOR STATUS

Studies reveal that among all social animals the instinct of struggle for status is indelibly present. It is most apparent among the primates and can therefore be assumed to be a vital factor making up the character and behavior of man. The ordered society could well be the result of man following the dictates of an instinct that demands that the individuals of a society be ranked. For example, it is common to find that the males of a group organize themselves into a hierarchy in descending order from the individual occupying the position of highest status. In groups of rhesus monkeys the male population is found to arrange itself into a status succession of descending order. The relative position occupied by an individual in such an order is recognized and respected once the order is established. The younger members complete their status struggle defining their positions in the hierarchy before pairing or mating. The female takes on the same relative social position in the group as that occupied by her mate. The pair will defend together their established status position in the society. This instinct is indeed another manifestation of the process of natural selection. To the individuals possessing top status is granted the first choice of food,

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water and nesting locations. Those ranking lower receive successively later choices. The hierarchy has bottom limits of recognition. If not recognized to be within the status structure, the individual is chased away or is forced to leave the group in the hope of finding food not already reserved by one of higher status. This system of course preserves a minimum standard of cunning, physical dexterity and capability in the evolutionary course. This practice carried out by instinct is one that demands a continual striving for self-improvement and yet prevents haphazard and chaotic disturbances. For example, a contest for the first status position may be carried out by one in second position but not by those of lower positions. It appears as though the individual recognizes instinctively the limits beyond which he cannot compete. Those occupying the higher positions do not quarrel with those of decidedly lower positions. This instinct carries with it the futility of such an act. Could this instinct in the case of man explain why the structure of armies, business organizations, ruling bodies, and indeed the feudal system, have in common status structures of operation? Is not the oriental concept of "face" nothing more than the determination of one's ethical status with respect to his peers? If he fails to meet the demands expected of him, he sacrifices through "loss of face." If sufficiently severe, he often kills himself. Any "loss of face" represents a retreat from a declared position and to allow such to occur is to lose one's position with respect to some other member of the society. When viewed in this light, "face" is a manifestation of the status instinct and is peculiar not just to the Oriental but to all mankind and indeed to much of animal life.

Status within a group or society is essential. When the females select their mates, the strongest female competes with others of her sex for the male with the major property rights and rank. The other females and males fall into rank behind the top ones. This gives logical order to society and promotes through the process of natural selection a stronger rather than a weaker society. There may be internal strife between one high in the order and one just below in the order, but in general all are satisfied with their positions and live with order. How frightful if all were defined equal. No one would know his place in society and only chaos would result. For a society to progress, it must satisfy the instinct of status for every individual. A person must "belong." Complete equality leaves no room for the process of natural selection, and a society so constituted is doomed to extinction.

The physical changes in living organisms resulting from the evolutionary process of natural selection are readily recognizable. Likewise changes in the psyche have been and still are occurring through the inheritance of traits passed on from one generation to another. Although this process of the evolution of the psyche has innumerable examples that beg for recognition, it has not attracted

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the attention and interest that its importance seems to justify. The fact that traits, habits, and behavioral characteristics are subject to transmission from one generation to another and that these properties are subject to change through natural selection may be exemplified and substantiated by a few interesting observations and studies. The trait of ferocious aggressiveness is found to be passed on from one generation to another in certain bees. The African bee, Apis Mellifers Adanosonii, possesses a trait to attack as a swarm, whereas the South American bee does not. The African bee as a swarm will attack and kill man or animal. One swarm is known to have killed 250 chickens and 20 ducks in one attack. Attacking as a swarm accounts for much of their ferocity, although they are as individuals regarded as "mean." This trait of ferocity came about simply through the evolutionary development of the psyche by the inheritance of this peculiar trait. To substantiate this hereditary process, the African bee is bred with his docile cousin from South America, and it is found that the succeeding generations acquire in full the apparently very strong instinctive ferocity trait of the African bee.

A study of 196 pairs of teen-age twins indicates that the hostility trait in human beings might well be inherited. Identical twins were found to possess aggressive tendencies far more equivalent than those of non-identical twins. Since identical twins possess identical genes, any differences in aggressive factors would be owed to environment. Therefore, it is concluded that aggressiveness can be an inherited trait.

BEHAVIOR, LEARNED OR INHERITED, A FUNCTION OF THE EVOLUTION OF THE PSYCHE

The fact that different organisms have developed or evolved psyches that enable them to perform special and specific activities can be illustrated with many examples. In many instances it is necessary to attempt to distinguish between inherited traits and learned achievements. In either case, it should be noted that changes in behavior, whether learned or inherited, require evolution and development of the psyche.

The African mongoose, a ferret-like animal, in captivity is known to smash hazelnuts by throwing them with his front feet between the back legs, thus enabling him to enjoy the eating of these good-tasting nuts. In the wild state the African mongoose has been observed to hurl with his front paws a pill millipede through the hind legs against a tree with sufficient force to smash the hard-shelled beetle and thus provide himself with a fresh titbit.

The Egyptian vulture bird uses stones to throw at ostrich eggs in order to break the shell, thus making the contents available for food.

Ostriches seem to be able to learn by observation the manner in

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which to herd sheep. Two ostriches are said to have acquired the skill of driving a flock of sheep by running behind the sheep and pecking at their tails.

Elephants in South Africa are said to have learned to trumpet before crossing highways, thus avoiding collisions with moving vehicles.

Soviet scientists claim to have deciphered the language communication of dolphins. They claim to have distinguished 400 "words" used by dolphins around the world. They are accredited with being able to express fear, to alert others to danger, to call for help and to announce the presence of food.

In breeding dogs for 13 years with the aim of developing certain psychic characteristics, it has been possible to obtain such traits as courage and mild manners as well as physical stamina and strength.

Infrequently, the deep-seated ferocity characteristic of the psyche resulting from the predator instinct will make its reappearance in dog offsprings. This is known to occur occasionally with the St Bernard and the German shepherd dog. Under certain provoking conditions other breeds such as Boxers will also manifest the killer instinct. Such individual animals are attackers and killers and these "throw-back" animals are usually destroyed.

The foregoing examples are but a few to show that it appears as though in some cases at least traits can be developed and modified by the psychic evolutionary process, with some changes in the behavioral traits being passed on from generation to generation through inheritance. An experiment on rats and mice demonstrates well this fact and that this process is a function of the brain. Brain extracts from specimen animals trained to escape through a maze were injected into animals not so trained. After receiving the injections, the untrained animals were able to make the escape with the ease of the trained animals, thus indicating that it was possible to transmit physically information from one animal to another. This experiment also points out that the mechanism of the trait is a function of the physical brain. The possibility of the inheritance of this newly developed trait by successive generations of animals is thereby presented.

Albert Einstein must have believed that physical differences of the brain did mark varied levels of intelligence. Perhaps this is the reason he willed his "superior" brain to a university for study.

There is described a study of the instinct possessed by the weaver bird of Africa who builds a nest from grasses and other similar materials. His peculiar instinct is the ability to fasten his nest to a limb or branch of a tree using animal hairs tied in a distinctive and particular manner. In order to determine the indelibility of this instinct, four successive generations of these birds were isolated so as to remove any possibility of having been taught this practice. Any survival of this distinctive trait would indicate that it is the result of

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an inherited instinct and that four generations are insufficient to destroy the trait. The fourth isolated generation was found to possess the trait giving the birds the ability to build a nest and affix it to a tree in exactly the same manner as the practice of their pre-isolation ancestors. This instinctive trait was not noticeably altered or destroyed in four generations.

The indelibility of instincts resulting in distinctive behavioral traits becomes a very important aspect for the understanding of behavior. Only when, in the instance of man, the true indelibility of instincts is understood and recognized, can and will it be possible to know to what extent an instinctive trait may be immersed or subdued or overlaid by learned or taught responses. Do some races of man manifest stronger instincts than others, and, if so, what instinctive traits are more prevalent in some than in others? To what extent can intelligence gaps between different races or groups be closed by environmental factors when intelligence patterns are so strongly dependent upon deeply imbedded instincts inherited unmodified through countless generations? Such studies could provide a major key to a true understanding of the differences of racial behavior characteristics and abilities.

It is certainly a fact that instincts exist in all living creatures, including man, and that instinctive traits are passed on from one generation to the next. A very important aspect in the understanding of life on earth is to recognize the role which these inherited instinctive traits play in behavior.

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Some Comparative Performance Indexes of American Ethnic Minorities

By NATHANIEL WEYL

The Coleman Report, which represents the results of questionnaires administered by almost 20,000 American school-teachers, is probably the most comprehensive survey of the comparative mental-test scores, motivational attitudes and educational facilities of different racial groups ever attempted.[1] Published in 1966, this study has been largely ignored by the American Establishment presumably because its data suggest conclusions contrary to the officially-held egalitarian viewpoint. The findings of the Coleman Report, in conjunction with data from the 1960 United States Population Census, present a panorama of comparative I.Q., educational status and economic performance by American ethnic minority groups which strongly suggests that the egalitarian equation between economic deprivation and mental-test performance is without validity.

TABLE I

NATIONWIDE MEDIAN MENTAL-TEST SCORES FOR FIRST-GRADE AND TWELFTH-GRADE PUPILS[2]

Test	*Puerto Rican*	*Indian*	*Mexican*	*Oriental*	*Negro*	*White*
First-grade						
Non-verbal	45.8	53.0	50.1	56.6	43.4	54.1
Verbal	44.9	47.8	46.5	51.6	45.4	53.2
Twelfth-grade						
Non-verbal	43.3	47.1	45.0	51.6	40.9	52.0
Verbal	43.1	43.7	43.8	49.6	40.9	52.1
Reading	42.6	44.3	44.2	48.8	42.2	51.9
Mathematics	43.7	45.9	45.5	51.3	41.8	51.8
General Information	41.7	44.7	43.3	49.0	40.6	52.2
Average of five tests	43.1	45.1	44.4	50.1	41.1	52.0

[1] *Equality of Educational Opportunity*, OE-3800, United States Department of Health, Education and Welfare, United States Government Printing Office, Washington, D.C., 1966.

[2] Coleman Report, *op.cit.*, p. 20.

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Puerto Ricans, American-Indians, Mexican-Americans and Oriental-Americans all suffer, to varying degrees, from a language handicap in that English is not their native tongue. This handicap applies particularly to scores on the verbal sections of the tests. Bilingualism may also affect non-verbal test scores either because the subjects are taught in a strange tongue or because mental effort must be devoted to a mastery of English which could otherwise be spent on other subjects. The White and Negro groups, by contrast, are preponderantly monolingual and so do not suffer from this handicap.[3] All factors considered, the comparative scores on the non-verbal sections of the tests seemed to provide a better indication of comparative ability than total test scores. Equating White performance to 100 yields the results shown in Table II.

TABLE II

NON-VERBAL MENTAL-TEST SCORES BY ETHNIC GROUPS
(Indexes with White scores 100)

	Puerto Rican	*Indian*	*Mexican*	*Negro*	*Oriental*
First-grade non-verbal test score	84.7	98.0	92.6	80.2	104.6
Twelfth-grade non-verbal test score	83.3	90.6	86.5	78.7	99.2
Twelfth grade as percentage of first-grade	98.4	92.4	93.4	98.1	94.8
First-grade: non-verbal divided by verbal test score ($\times 100$)	102.0	110.9	107.7	95.6	109.7

Some interesting and rather unexpected relationships are suggested by Table II. At first-grade level, where the influence of formal education is generally either absent or minimal, Oriental-American children do significantly better than White children in the non-verbal portions of the tests. What is perhaps even more unexpected is that the shortfall of American-Indian children below Whites in this area at first-grade level is too small to be statistically significant. Mexican-American children score closer to the White children than do Negroes and they average almost eight points higher than Puerto Rican children in schools on the United States mainland.[4] The Negroes are at the bottom and score almost 20 per

[3] In 1960, the foreign-born constituted only 5.2 per cent of the White population of the United States.

[4] The Coleman Report does not cover Puerto Rico.

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cent below White children of first grade level on the non-verbal portions of the tests.

What are the reasons for the differences between Mexican-American and Puerto Rican mental-test scores? From an environmental standpoint, the balance of advantage seems to lie with the Puerto Ricans. They have enjoyed United States citizenship and the benefits of the excellent American public school system for almost 70 years. Immigration has been preponderantly to New York, where the Puerto Ricans have gravitated into semi-skilled occupations in factories and the service trades, with the second generation moving rapidly into clerical and sales positions. Median Puerto Rican family income in New York City in 1960 was placed at $3811, or 85.9 per cent of the city average.[5]

By comparison, the Mexican-Americans came to the United States primarily to meet the demand for agricultural labor. Many of their descendants have gravitated to the cities of the south-west, particularly Los Angeles. The 1960 Population Census reported median family incomes of only $2158 for foreign-born Mexicans and $3114 for native-born Mexican-Americans of foreign or mixed parentage. The family environment of Mexican-American children may be influenced by the fact that the parents grew up in Mexico, attending inferior schools in which Spanish was the only language used. In the case of agricultural workers, the children are exposed to a home environment of migratory camps, often squalid, overcrowded and unsanitary, and to the nomadic life of those who follow the fruit and vegetable crops.

Given these environmental factors, it is hard to escape the conclusion that the markedly superior performance of Mexican-American over Puerto Rican children must be related to ethnic factors. The Mexican-Americans are generally *mestizos*, Amerindian and Caucasian hybrids with very little Negro admixture. Since those who immigrated to the United States came preponderantly from the northern states of Mexico, they have considerably more White genes than the Mexican average.

In Puerto Rico, the original Amerindian population of Caribs and Arawaks was practically wiped out during the first century of Spanish occupation by mistreatment and disease. This vanishing labor force was replaced by African slaves, creating the present hybrid population. However, the fact that Puerto Rico failed to secure independence during the Hispanic-American nationalist revolutions led by Bolivar and San Martin in the early part of the nineteenth century tended to deter miscegenation. The islanders considered Spain their mother country until 1899 and the United States thereafter. A desire to "return" and be socially accepted

[5] Nathan Glazer and Daniel Patrick Moynihan, *Beyond the Melting Pot*, M.I.T. Press and Harvard University Press, Cambridge, Massachusetts, 1963, p. 116.

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impeded White intermarriage with the black population. Racial stratification has left a comparatively pure population of small farmers and townspeople in the mountainous interior in contrast to the coastal lowlands, where the proletariat at least is highly negrified. A fairly similar pattern of racial stratification prevails in Cuba. By contrast, miscegenation has tended to proceed with less restraint in those Latin American nations which attained independence more than a century ago. The ethnic stratification of montane nations such as Peru and Bolivia is probably more physiological than social in etiology. In the *altiplano*, or high plateau, Caucasian lung and heart capacity are inadequate for normal oxygen absorption, resulting in prohibitively high White foetal death-rates and a consequent failure of permanent White colonization.

Two more points seem worth mentioning: the Puerto Rican immigration into the United States mainland has probably been selectively attractive to Whites and light Mulattoes because of the negative attitude towards Negroes which prevailed in the United States from 1945 to 1965, when the bulk of the population flow occurred. Secondly, the estimated 17 per cent frequency of cDe and cD^{u}e chromosome complexes in the Puerto Rican population suggests that, on average, they are from one-fourth to three-eighths Negro.[6] This compares with an American Negro population with about 25 per cent White genes.[7]

The superiority of Amerindians to Negroes in mental-test scores was revealed by the Coleman Report. However, the admixture of Negro genes in the Puerto Rican population is not sufficient to account for the very low test scores of the latter, scores comparable to the American Negro medians. Obviously, environmental considerations about the quality of schooling are largely irrelevant to marked differences revealed at the first-grade level.

After twelve years of formal education, all the non-verbal test scores of minority groups fell in relation to the White majority. The declines were substantial (5 per cent or more) in the cases of Amerindians, Mexican-Americans and Oriental-Americans in that order. They were slight, and probably statistically without significance (less than 2 per cent), in the cases of the Negroes and Puerto Ricans.

In an effort to relate these declines to differences in the type of educational facilities provided, 16 putatively significant indices were culled from the Coleman Report and the schools of the different ethnic groups were arranged in rank order accordingly. Since first place scored one and sixth place six, the lower the score, the better the schools were presumed to be. The ratings are shown in Table III.

[6] Nathaniel Weyl, "The Arab World," THE MANKIND QUARTERLY, Vol. VIII, No. 1, July-September 1967, p. 31.

[7] Curt Stern, interviewed in *U.S. News and World Report*, 19th September 1958, pp. 81-83.

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TABLE III

Cumulative rank orders of primary and secondary schools for different United States ethnic groups in terms of 16 putatively significant characteristics
(A=primary school; B=secondary school; AB=both)[8]

Ethnic Group	*Rank of Schools*	*Cumulative Rank Orders*
Orientals	1	41.5
Whites	2	52
Indians	3	54
Puerto Ricans	4	55.5
Mexicans	5	65.5
Negroes	6	67.5

Table III suggests that schools for mainly Oriental-Americans are definitely superior, those for the White majority, American Indians and Puerto Ricans about average, and those for the Mexicans and Negroes decidedly inferior. However, some of the relationships yielded by the table tend to obscure the real state of affairs. Take for example item AB-1, or the percentage of schools whose principal has at least an M.A. degree. The implied assumption is that a Negro master of arts is equal to a White or Chinese master of arts. Yet, as the Coleman Report observes, only 15 per cent of the Negroes studying to become teachers equal or exceed the White trainee average in mental-test scores and in no case does the Negro overlap exceed 25 per cent.[9] The fact that a Negro has acquired a university degree at a colored institution does not necessarily mean that he would qualify for such a degree in a White institution of higher education.

The Coleman Report observes that "... variations in the facilities and curriculums of the schools account for relatively little variation in pupil achievement in so far as this is measured by standard tests."[10] Whites and Orientals are affected only slightly by the type of schools they attend. Some 20 per cent of the achievement of southern

[8] The indexes used were: A-1, percentage of schools regionally accredited; A-2, percentage with principals earning $9000 or more; A-3, percentage with buildings less than 20 years old; A-4, rooms per thousand pupils; A-5, percentage with school library; B-1, percentage regionally accredited; B-2, percentage with college preparatory courses; B-3, percentage with principals earning $9000 or more; B-4, percentage with school newspapers; B-5, percentage with school drama clubs; B-6, percentage with school buildings less than 20 years old; B-7, rooms per thousand pupils; B-8, percentage with physics laboratory; B-9, percentage with a full-time librarian; B-10, percentage with school text-books less than four years old; and AB-1, percentage with principal holding M.A. degree or better.

[9] *Op. cit.*, p. 27.

[10] *Ibid.*, p. 21.

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Negroes and some 10 per cent of the achievement of southern Whites appears to be associated with the quality and characteristics of the schools attended.[11] The existence of science laboratories and the intelligence and education of the teachers are more highly correlated with pupil mental-test scores than the other environmental factors studied.

The Coleman Report estimates the drop-out rate prior to completing the twelfth grade at 17 per cent for Negro pupils and 9 per cent for White. This was computed by comparing the school population with the total population of that age-group not in college. No comparable calculations were made for the other ethnic minorities. Obviously, the Negro drop-out rate, which is almost double that of the White, means that the least able black pupils have been winnowed out of the educational system, leaving a more select group in school than the comparable White school-attending population. It follows that the Negro shortfall in mental-test scores at twelfth grade of from 19 to 22 per cent must understate the real difference in learning capacity.

MYTHS ABOUT MOTIVATION

One of the most common explanations of the Negro shortfall in intellectual or academic achievement is lack of motivation. This is associated with the theory that the Negro generally is deficient in self-esteem, a view which has been insistently advanced both by White and by Negro writers,[12] but which seems unsubstantiated by hard evidence.[13] The data on motivation collected by the authors of the Coleman Report cast new light on this subject.

Despite the fact that the Negroes scored lower than any other of the six ethnic groups on all but one of the seven different mental tests, and despite the fact that they averaged one-fifth below the Whites, 58 per cent of Negro twelfth-graders (as against only 46 per cent of their Oriental and 33 per cent of their White counterparts) wished to be "best in class." Forty per cent of the Negroes believed themselves to be brighter than average; 46 per cent desired to finish college, and 27 per cent expected professional careers.

Taking 16 different measures of motivation, Whites took first place with a total rank score of 29½; Orientals followed with 31; Negroes were third with 45; Indians scored 72½, while Mexicans and Puerto Ricans trailed with 77 and 81 in that order. Four per cent of the Whites, 8 per cent of the Orientals, 11 per cent of Negroes, Indians and Mexicans, and 19 per cent of the Puerto Ricans believed

[11] *Idem.*

[12] K. B. and M. K. Clark, in *Journal of Educational Sociology*, 1963, Vol. LXIII, pp. 245-250; *Journal of Negro Education*, 1950, Vol. XIX, pp. 341-350; and M. M. Grossack, *Journal of Social Psychology*, 1957, Vol. XLVI, pp. 125-131.

[13] Audrey M. Shuey, *The Testing of Negro Intelligence*, Social Science Press, New York, 1966, p. 512.

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that "luck is more important than work." Nineteen per cent of the Puerto Ricans thought that "people like me don't have much of a chance." This view was shared by 14 per cent of the Indians, 12 per cent of the Negroes and Mexicans, 9 per cent of the Orientals and only 6 per cent of the Whites.

Since the Puerto Ricans have the lowest motivation, this analysis might provide a clue to their very poor mental-test scores, but it cannot explain their significant shortfall behind the Mexican-Americans, who are also motivationally deficient. Nor does motivation provide much of a clue to the 5.2 per cent drop in Oriental-American mental-test scores *vis-à-vis* White scores between the first and the twelfth grades. Both groups have high educational motivation.

A possible explanation for the relative decline in Oriental I.Q. is that two somewhat different populations are involved. In 1960, there were 464,000 people of Japanese and 237,000 of Chinese descent in the United States. Of these, 46,000 Japanese and 10,000 Chinese had immigrated during the 1951-1960 decade, an accretion of 8 per cent. The four-fold increase in Asian immigration between approximately 1950 and 1960 meant that the older Oriental settlers, recruited originally for plantation and railroad labor, were being rapidly displaced by a newer group, consisting primarily of students, teachers, scientists, doctors, technicians and other professionals and semi-professionals. On the basis of Western experience, this newer group could be expected to average at least 30 I.Q. points above the earlier working-class immigration.[14] This newer group would have sired a greater proportion of first-graders than twelfth-graders, who were born on average about a decade earlier. Thus, the apparent decline in Oriental mental-test scores after twelve years of schooling is probably illusory. It should perhaps be added that the median score of the Oriental twelfth-graders on non-verbal tests is only 0.8 per cent below the corresponding White score, a difference which is not statistically significant.

INCOME, HIGHER EDUCATION AND STATUS

It is often falsely assumed, particularly outside the United States, that the American Negro is economically at the bottom of the social pyramid. In 1960, American non-White families earned 55.4 per cent of the cash income of American White families. Within the non-White population, Japanese-Americans ranked first with a male median income of $4304, followed by Chinese with $3471, Negroes with $2254 and Indians with $1792.[15] Since the large majority of

[14] Arthur R. Jensen, *Social Class, Race, and Genetics; Implications for Education*. Reprint of address to the annual meeting of the American Educational Research Association, 17th February 1967, p. 17.

[15] *United States Census of Population* 1960*: Non-White Population by Race, Final Report*, PC (2)-1C, Table 32.

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Mexican-Americans are native-born,[16] their median family income can be estimated from data already given at about $3000. Puerto Rican family income has already been placed at $3811 in New York City. On this basis, Negroes rank below Orientals and Puerto Ricans, but above American Indians and possibly above Mexican-Americans.

The relationship between income and mental-test score is erratic. To be sure, the high-scoring White, Japanese and Chinese groups enjoy much larger monetary incomes than the others. However, the American Indians, who scored only slightly below the Whites on non-verbal tests at the first-grade level, are the most impoverished element in the United States population. The reasons for this are no doubt multiple and complex and it should always be remembered that the various Indian nations and tribes are both racially and culturally heterogeneous. One aspect of American-Indian behavior, however, which is evident to all observers and which limits their earning power, is the tenacity with which they seek to maintain their own way of life and to resist absorption into the United States economy. A very large proportion of the 524,000 American Indians still live on reservations by choice, often in conditions of wretched poverty and squalor. At heavy financial sacrifice, many choose such occupations as guides, hunters, fishermen and trappers, which provide psychic satisfactions similar to those involved in their traditional role as buffalo hunters. Regardless of the causes of the American Indians' wretched economic status, this group would seem particularly deserving of the assistance of United States poverty programs since they combine destitution with undoubted mental potential.

Data are not available showing what percentages of the age-eligible members of the five minority ethnic groups go to colleges and universities. Based on data from the Coleman Report and from the 1960 Census, one can merely observe that proportionately 47 per cent as many Negroes as Whites and 136 per cent as many members of other ethnic groups as Whites attended institutions of higher education in the mid-1960s.

In 1960, some 1.9 million United States residents were inmates of institutions. Of these, 625,000 were in mental hospitals and 346,000 in prisons, reformatories, local jails and workhouses. The index for being placed in such institutions was 228 for American Indians; 143 for Negroes; 96 for Filipinos; 95 for Whites; 95 for Chinese-Americans; and 50 for Japanese-Americans. Separate figures for Mexican-Americans and Puerto Ricans are not available, but the contribution of both groups to dependency and delinquency is believed to be markedly above-average.

Of the 346,015 inmates of correctional institutions in 1960, 36.2 per cent were Negro and 2.1 per cent were of "other" races. The

[16] Francis J. Brown and Joseph S. Roucek, *One America*, Prentice-Hall, Englewood Cliffs, New Jersey, 1960, p. 351.

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Whites contributed proportionately 70 per cent of statistical expectation to this delinquent population, the "other" groups 228 per cent and the Negroes 344 per cent. The Negro proportion would have been considerably higher if the series had been based on arrests for major crimes such as burglary, aggravated assault, rape and non-negligent homicide.

THE PATTERN OF PROFESSIONAL EMPLOYMENT

A fundamental criterion of success in American society is the quantitative and qualitative contributions made by the various ethnic minority groups to the professional class. The table that follows gives index figures for the contribution of each ethnic and national group to selected professions. An index figure of 100 means that the racial group is represented in a given profession according to statistical expectation, one of 50 means that it supplies half the expected number of professionals, one of 200 means that it furnishes twice the statistical expectation.

TABLE IV

Index figures of the contribution of five ethnic groups to American professions in 1960.[17]

Profession	*Number in thousands*	*White*	*Negro*	*Indian*	*Japanese*	*Chinese*
All	7325	107	38	76	139	189
Accountants	473	112	7	38	166	174
Architects	30	110	5	0	232	506
Artists and writers	133	110	16	133	209	136
College professors	177	107	32	0	143	537
School-teachers	1682	103	76	86	120	318
Engineers	870	111	5	57	124	303
Natural scientists	150	109	20	0	205	438
Lawyers and judges	210	111	11	19	54	53
Clergymen	312	104	66	124	89	23
Physicians	230	108	21	10	182	302
Nurses	591	106	54	124	116	76
Technicians	493	107	36	86	201	197

Table IV reveals that Chinese-Americans surpass in performance all other ethnic and national groups studied in their contributions to the American professional class. They furnish more than five times their proportionate share of college faculty members and architects, more than four times their quota of natural scientists, more than triple the expectation of engineers, physicians and school-teachers.

[17] United States Census, *op. cit.*

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In the professions as a whole, they are 89 per cent over-represented. The only fields in which they fall below the statistical expectation are as lawyers and judges (53), where such factors as political connections and linguistic fluency affect success, and such professional and sub-professional occupations as nursing (76) and the clergy (23).

The Japanese surpass in performance the average by 39 per cent and thus fall into second place ahead of the Whites, who are over-represented by only 7 per cent. The Japanese-Americans excel, in this order, as architects, artists and writers, natural scientists, technicians, physicians, accountants and college professors. They are about 20 per cent above expectation as engineers, school-teachers and nurses. Like the Chinese-Americans, they fall below the average as lawyers and clergymen.

In 1966, I attempted to appraise the Chinese rôle in the American natural aristocracy in *The Creative Elite in America*. Although the only available sample was small and tended to understate the Chinese creative rôle,[18] the use of name-frequency analysis revealed that Chinese-Americans were outstanding in architecture, mathematics, medicine, psychiatry and college attendance. While the Japanese-American rôle could not be appraised by name-frequency analysis, a parallel approach showed that they and the Chinese were "outstanding élite groups in the American academic and professional world" and that both were "rapidly emerging and advancing elements whose future contributions to the American creative minority will almost certainly be even greater than their present contributions."[19]

The Census data show that the Chinese-Americans and, to a lesser extent, the Japanese-Americans are particularly outstanding in those fields which require a high level of non-verbal intelligence. This can be shown by taking the Chinese and Japanese performance coefficients in four non-verbal fields (accounting, architecture, engineering and natural science) and dividing them by their performance coefficients in four primarily verbal fields (clergymen, lawyers and judges, school-teachers, and artists and writers). The ratio is 2.31 for Chinese-Americans, 1.54 for Japanese-Americans, 1.06 for Whites, but only 0.26 and 0.22 for American-Indians and Negroes respectively.

We can also infer something about the propensity of the five ethnic groups to advance into the higher and more exigent professional callings from Table IV. A simple average of the ratios of the performance coefficients of any ethnic or national group for doctors as against nurses, college professors as against school-teachers, and natural scientists as against technicians is suggestive. These ratios, which can be called coefficients of promotion, are 2.16

[18] Nathaniel Weyl, *The Creative Elite in America*, Public Affairs Press, Washington, D.C., 1966, p. 74.

[19] *Ibid.*, p. 75.

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for Chinese-Americans, 1.21 for Japanese-Americans, 1.03 for Whites, 0.44 for Negroes and 0.03 for Indians.

Table V compares the representation of Chinese- and Japanese-Americans, as shown in Census data, with the performance coefficients for American Jews and Americans of Puritan descent given in *The Creative Elite in America*.[20]

TABLE V

Comparative performance coefficients of four groups in the United States population in respect of 11 professions.[21]

Profession	*Chinese*	*Japanese*	*Jews*	*Puritans*
Architects	506	232	170	—
Artists	157	291	242	370
Writers	78	40	191	221
College faculty	537	143	258	209
Engineers	303	124	109	—
Natural scientists	438	205	269	210
Mathematicians	0	260	383	—
Statisticians	220	220	381	—
Lawyers	53	54	363	—
Physicians	302	182	331	127
Dentists	286	244	399	105
Total	2880	1995	3096	1242
Average of 11 items	262	181	282	
Average of 6 items				207

It would appear from Table V that Jews still lead all other groups in the American creative élite with an average performance coefficient of 282. They are closely followed by Chinese-Americans with 262, then, at a distance, by bearers of Puritan surnames with 207 and Japanese-Americans with 181.

For over a thousand years with few interruptions, from approximately the T'ang Dynasty (A.D. 618-906) to the collapse of the Manchus in 1912, competitive literary examinations were the main means of selecting Chinese administrative officials. These examinations stressed knowledge of the Confucian classics, calligraphy and literary composition of a highly formalized sort; they were almost entirely verbal. Those who passed all the examinations entered the bureaucracy at a high level; most of the failures were honored as literati in their communities, awarded guild and other civic offices, allowed to wear honorific buttons in their hats and granted immunity

[20] *Ibid.*, pp. 223-232.

[21] Data on Chinese- and Japanese-Americans taken from the 1960 Census; on American Jews and Americans of Puritan descent from *The Creative Elite in America*, *op. cit.*, pp. 223-232.

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from corporal punishment. Since they were esteemed and successful, it can be assumed that a large proportion of the literati had plural wives. There is additional evidence, by no means conclusive, that their reproduction rates were greater than those for the Chinese people as a whole.[22]

If the Chinese population has thus been bred selectively for intelligence, much as the Jewish people have, then their high scores in mental tests and their commanding position in the American professions should come as no surprise. What is remarkable is that the contemporary Chinese in the United States distinguish themselves primarily in non-verbal, rather than verbal intelligence. At first-grade level, Chinese pupils do almost 10 per cent better on the non-verbal than on the verbal sections of the mental tests. In the professions, their ratio of non-verbal to verbal representation is much higher than that of any other group for which we have data. This would seem to provide additional evidence in support of the hypothesis that the sort of intelligence which is inherited is essentially unitary rather than fragmented into a variety of independent faculties as the Thurstones asserted.[23]

The parent populations from which the Chinese- and Japanese-Americans derive are not necessarily more intelligent than the White population of the United States. The data available on Asian psychometric intelligence is too fragmentary for definite judgment. Present-day Chinese and Japanese emigration to the United States has been selective for intellectuals and reflects the American brain-drain on less economically fortunate nations. As long as Oriental immigration continues to be of substantially the same type as it has been during the past 25 years, it should provide the United States with human material of outstanding value.

The Indian contribution to the professions amounts to only 76 per cent of the statistical expectation. It is concentrated in such fields as the plastic arts, writing, nursing, teaching and the ministry. These areas seem to reflect both the traditional Indian interest in the arts and the desire to choose professions which can be practised while living on the Indian reservations.

The Negro performance is 38 per cent of normal or about what would have been expected on the basis of the mental-test scores. When I was in South Africa in 1966, officials of the Bantu Industrial Development Corporation and White advisors to the autonomous Transkei stated that they were finding it almost impossible to train Bantu to fill government jobs in accounting, mathematics, draftsmanship or any of the other occupations requiring precise, abstract,

[22] Nathaniel Weyl and Stefan Possony, *The Geography of Intellect*, Henry Regnery Company, Chicago, 1963, pp. 93-97.

[23] For an authoritative discussion see Steven G. Vandenberg, "The Nature and Nurture of Intelligence," in *Biology and Behavior: Genetics*, Rockefeller University Press and Russell Sage Foundation, New York, 1968, pp. 3-59.

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non-verbal reasoning. Despite low qualification standards and large educational inducements, Negroes were not qualifying in any of these areas. By contrast, the Bantu were often able to function capably as politicians, lawyers, clergymen, teachers, social workers, writers and in other fields where fluency and verbal memory are closely related to success. The South Africans concerned with this problem believed that it pointed to a Negro racial characteristic.

The distribution of American Negroes in the various professions seemed to afford an interesting opportunity of checking this hypothesis. One obvious qualification to any findings would be that the average American Negro has about 25 per cent White genes. Another would be the American practice of classifying mulattoes who are evidently primarily Caucasian as Negro.

Subject to these reservations, it is significant that, while American Negroes make quantitatively significant contributions to such primarily verbal professional and sub-professional occupations as school-teaching (76) and the ministry (66), they contribute only 7 per cent of their share of accountants and only 5 per cent of their share of architects and engineers.

SUMMARY AND CONCLUSIONS

(1) An analysis of mental-test scores, median monetary income, educational motivation, school facilities, college attendance, institutionalization, criminality and rôle in the professions suggests that marked and consistent differences exist among the various American minority ethnic groups.

(2) These differences do not seem to be coherently related to economic or educational deprivation or to other indices of environmental position or opportunity.

(3) Though ranking lowest in monetary income and economic status, American-Indians were found to rank closer to the White majority than to the Negroes in non-verbal mental-test scores. Despite low motivation, Indians contributed proportionately twice as many professionals as did Negroes.

(4) The Negro ranks at the bottom in mental-test scores, representation in the professions and particularly in those professions requiring non-verbal reasoning of a difficult sort. He is over-represented in the institutionalized population and contributes almost two and a half times his share of inmates of correctional institutions.

(5) Although Puerto Ricans enjoy higher incomes and better educational opportunities than Mexican-Americans they score significantly lower in mental tests.

(6) Chinese-Americans are an outstanding élite. Their mental-test scores are comparable to the White medians; they contribute almost double their share of professionals and are concentrated in those professions which require the most advanced training and the

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most abstract, non-verbal methods of reasoning. Despite the fact that the underlying stratum of Chinese immigration came to the United States to do pick-and-shovel work and was subjected to discrimination and oppression, Chinese-Americans today rank only slightly below the Jews in the American creative élite.

(7) Japanese-Americans are similar to the Chinese-Americans and occupy third place in the rank order of national-linguistic groups in the American creative élite.

(8) According to environmentalist and egalitarian theories, the Chinese- and Japanese-Americans population should constitute problem groups, characterized by educational drop-outs, I.Q. failures, delinquency, crime and under-representation in the professions. The fact that they are strongly motivated toward education, of high psychometric intelligence, with a below-average record for being placed in institutions, and are outstanding as professionals and scientists, is further evidence of the significance of inherited mental potential in shaping classes, population isolates and races.

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Some Racial Comparisons of Inventiveness

By S. C. GILFILLAN

One approach to the differing inventiveness of races is through statistics by nation, although this is very imperfect since different races can live in one country, and countless other active factors such as climate, mineral resources, natural water transport, the accumulation of capital, and history are involved. However, for a per capita count by nation of the 1012 most important inventions and discoveries between 1750 and 1953 we can use the carefully prepared list of Streit.[1] Others have used patent counts, but such statistics need much refining to equalize the effects of varying patent laws and opportunities which exist in different countries, and to omit unimportant inventions. To obtain these corrections we can use my own study based on patents registered abroad in 1925. Although these are old figures the relative per capita inventiveness of the nations mentioned has changed little since then. The elaborate statistical methods used are explained in an article in the *Geographical Review*.[2] Only inventions patented outside the inventor's country were considered, and those made where two countries shared a common boundary or language were omitted. Non-White populations were also excluded from the per capita scores of all the English-language countries except India. Indian per capita inventiveness was exceeded about 8000 times by the leaders, the Swiss, and in any case half of her inventions were produced by a handful of Europeans.

The United States, Canada and Russia were under-rated in my study.[3] The United States raised her share of abstracted physics papers from 23 to 30 per cent of the world's total between 1925 and 1961, although in chemistry her share fell from 32 to 20 per cent between 1932 and 1961, and in electrical engineering it decreased from 47 to 29 per cent between 1922 and 1960.[4]

[1] Clarence Streit, *Freedom Against Itself*, Harper, New York, 1954, pp. 239-272. A plea for an Atlantic Union of the nations which have produced almost all the inventions since 1750.

[2] S. C. Gilfillan, "Inventiveness by Nation," *Geographical Review*, 1930, Vol. XX, pp. 301-304. Reprinted with additional comparison of the American states in the *Journal of the Patent Office Society*, Vol. XII, pp. 259-267.

[3] Due to the fact that they were less inclined to have inventions patented abroad. For Tsarist and Communist Russian inventions see my "Measuring Russian Inventiveness," *Journal of the Patent Office Society*, 1951, Vol. XXXIII, pp. 328-333.

[4] S. C. Gilfillan, *Invention and the Patent System*, published by the Joint Economic Committee of Congress, 1964, p. 211. See also chapter 3 on the measurement of inventiveness and chapters 12 and 13 on the psychology of invention and inventors.

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The pre-eminent inventiveness indicated for Switzerland, the Netherlands and the United Kingdom may be partly accounted for by their being havens for heretics from other lands. Switzerland is also the headquarters of international patenting companies. The high standing of the Protestant countries is probably due not only to the Protestant ethic and outlook but to the influence provided for centuries by ministers' children, who have an outstanding record for achieving distinction.[5] Huntington reported that Harvard and Yale graduates from ministers' families were given a success rating by their former classmates second only to children of missionaries and professors.[6] The table shows that Scandinavian countries rank particularly high in inventiveness. Huntington discovered similar evidence of their inventiveness in science through references in the *Encyclopaedia Britannica*.[7]

INVENTIVENESS BY NATION MEASURED BY SUPERIOR INVENTIONS PATENTED ABROAD IN 1925

Country of patentee	*Per capita patent score*	*Country of patentee*	*Per capita patent score*
Switzerland	167·0	Italy	9·15
Germany	47·0	Finland	5·3
Sweden	46·0	Canada	4·0
Netherlands	41·2	South Africa	3·7
Denmark	38·0	Spain	3·23
Norway	36·3	Argentina	1·68
Austria	35·81	Poland	1·1
Great Britain	27·0	Yugoslavia	1·02
Belgium	26·7	Three Baltic States	0·9
France	25·1	Rumania	0·81
Czechoslovakia	18·1	Japan	0·63
United States	16·5	Chile	0·56
Hungary	12·75	USSR	0·41
Australia	11·85	Mexico	0·2
New Zealand	9·4	India	0·02

Weyl points out that whereas the rest of Western Europe underwent about eleven centuries of clerical and monastic celibacy,

[5] D. O. S. Lowell, "The Sons of Clergymen," *Munsey's Magazine*, 1907, Vol. XXXVII, pp. 689-706; Nathaniel Weyl, *The Creative Elite in America*, Public Affairs Press, Washington, D.C., 1966, pp. 5-70, 84 and 169; and Nathaniel Weyl and Stefan T. Possony, *The Geography of Intellect*, Henry Regnery Company, Chicago, 1963, pp. 28-29, 97-99, 113-116 and 138-139, and pp. 285-287 on clerical celibacy.

[6] Ellsworth Huntington and L. F. Whitney, *Builders of America*, Wm. Morrow, New York, 1927, pp. 205-239.

[7] Ellsworth Huntington, *Character of Races*, Scribner, New York, 1924, pp. 221-227.

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Scandinavia—which was late in becoming Christian and still later in accepting clerical celibacy—saw only about three centuries of celibacy amongst the clerics and presumably little monasticism, since it is rarely mentioned. Likewise Weyl's account of leading engineers in the American population shows that English names of clerical origin are most frequent in proportion to their numbers. The figures are: English names of clerical origin, about 1·6 times the White average; miscellaneous English and Scottish names, 1·4; Dutch, 1·4; German, 1·3; Scandinavian, 1·2; Irish, 0·85; French, 0·78; and Italian, Spanish and all others, much lower.

The foregoing inductive evidence certainly suggests wide differences of racial ability. Another approach to the problem is the deductive one; working from established principles of statistics and evolution. First take racial equality. The modern gospel, which has been endorsed by UNESCO, holds that although *individuals* differ vastly, they become automatically equal when they are gathered into races, nations or classes. Yet every statistician and social scientist knows that human traits are so often linked and correlated that any selection out of any group by such criteria as their place of residence or migration, or their race or profession, is bound to entail differences in other respects between the groups. We know that we can never separate two groups so that they have the same characteristic throughout and become equal—unless we employ some rigorous method of purely random selection. As another example, two coins can be equal because they were made by machinery designed to produce equality. But two mountains can never be equal because they were produced by forces having no equalizing principle. Neither can two races, because they were produced by forces of Darwinian evolution containing no principle for equality.

The only basis on which racial equality in inventiveness or other intelligence could possibly be argued is that of "gene flow." This theory holds that all races have had at least occasional contacts so that genes *can* spread. If they are mutations valuable for survival, as inventiveness is commonly thought to be, then they *will* spread everywhere promptly and equally to reach exactly the same proportion in each stock.

If that claim is not obviously absurdly exaggerated, consider this aspect of man's history suggested by Reed.[8] It is a reasonable guess that a million years ago the I.Q. of our ancestors was around 30. The difference between that figure and today's 100 for American Whites shows an average rate of advance of just one I.Q. point per 500 generations! Why such extraordinary slowness? One explanation could be that new genes for intellect had to be created by mutation and then had to spread. But that could not be the whole

[8] Sheldon C. Reed, "The Evolution of Human Intelligence: Some Reasons Why it should be a Continuing Process," *American Scientist*, 1965, Vol. LIII, p. 317-326.

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explanation because man is not a uniform race breeding true, like an inbred laboratory strain or a thoroughbred racehorse. He displays vast variety—above all in his mind. He is like the rats which Tryon bred.[9] In just seven generations Tryon produced by drastic selections a race of geniuses at solving mazes and another race that were stupid at it. A different and better explanation must be that intelligence, far from being always a help to survival as one would think, has nearly as often been a handicap. There was an example in Roman times when lead poisoning and other dysgenic factors removed from each generation about three-fourths of all who could earn, grab, keep or marry *money*.[10] Today intelligent people are barely reproducing enough to replace their numbers, while many of the unintelligent throughout the world are doubling their numbers in each generation. Again, in the primitive past there were men endowed with superior intellect who accumulated property, women, prestige and perhaps a reputation for sorcery, who were consequently killed by envious inferiors.

However, before we can talk profitably about race we must first avoid the usual utter confusion surrounding the word with a clear definition of what we mean by race. It is scientifically defined as a group who have long interbred and have certain visible physical traits in common, with a large degree of uniformity. Presumably, according to the best established principles of Darwinism, a race must have common mental as well as physical traits that distinguish it from other races, since both mental and physical traits have been produced by evolutionary selection acting upon mutations and cross-breeding. This has been due to the survival of those whose inborn traits—whether good or bad from our point of view—best promoted survival in their past environments, including the invented and social elements of the environments. These situations have differed greatly among varying cultures in different parts of the world. Weyl and Possony have marshaled well the statistical evidence for the differences in revealed ability between many stocks and epochs, especially in the frequency of genius.[11] So have Coon, Shockley and many others with irrefutable evidence.[12]

Now let us take a race of particular interest. According to that

[9] R. C. Tryon, "Genetic Differences in Maze-learning Ability in Rats," *Yearbook*, National Society for the Study of Education, 1940, Vol. XXXIX, Pt. I, pp. 111-119.

[10] S. C. Gilfillan, "Roman Culture and Dysgenic Lead Poisoning," THE MANKIND QUARTERLY, Vol. V, No. 3, January-March, 1965, pp. 131-148.

[11] Nathaniel Weyl and Stefan T. Possony, *op. cit.*

[12] Carleton S. Coon, *The Origin of Races*, Alfred A. Knopf, New York, 1962, in which he says the Negro race is 200,000 years behind; William B. Shockley, "Is the Quality of the United States Population Declining?" *U.S. News and World Report*, 22nd November 1965, pp. 68-71; and H. M. Roland and Donald M. Swan, "Race Psychology and Education: Wilmington, North Carolina," THE MANKIND QUARTERLY, Vol. VI, No. 1, July-September, 1965, pp. 19-36.

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scientific definition of race there can be no such thing as "the Negro race" in America because we know from history and from the merest glance at their faces that the so-called American "Negroes" vary in ancestry from nine-tenths Negro to nine-tenths White or to half Amerindian. They are a caste, not a race; their ascription is by custom, not by reason. I prefer to define the Negro as the full black race found in Central Africa, such as from the Congo to the Niger. Very few ancestors of the American Negro came from this region; practically all came from the Slave Coast of West Africa—differing in appearance from the central Africans, higher in culture and non-Bantu in speech. This western region has been *partly White* in race since prehistoric times when the Sahara was better watered, easily crossed and inhabited by both White and Negroid cattle-raising tribes, as has been revealed by recent archaeological work. The slaves imported from this West African coast—usually by way of Brazil or Spanish America—have been absorbing further White and Amerindian genes ever since. In 1953 Negroes in Baltimore were found to have received 30 per cent of their genes from White ancestors.[13] The White element has been particularly obvious in their usually respected leaders, such as Walter White, Adam Clayton Powell, Senator Brooke, W. E. B. Dubois, Booker T. Washington, Sammy Davis, Percy Julian, Mr Justice Marshall and Robert Weaver. All these have been mainly White in race, with a certain Negro strain.

Now that we know what we mean when we speak of race, let us see how prolific in invention have been various races of the world. Historically the White race or races have produced the great bulk of the inventors. The Mongoloids, in both their Asiatic and Amerindian branches, have fathered fewer. The Oceanic Negritoes, Hottentots, Bushmen, Pygmies and Negroes have never produced any that I have heard of, and the Australids scarcely any. It seems that none of these races has produced any inventions that were useful enough to have spread.

It is true that they have invented ways of catching game and fish, but the higher techniques of Africa, such as metal working, spread south from Egypt. It is also true that some of those races which do not seem to have produced successful inventions are small populations, and all of them have been more or less under the disadvantage of a tropical or desert environment. It is natural, therefore, that having once fallen behind other races they would tend to borrow rather than originate inventions if contacts and common problems made borrowing possible. But equatorial Africa has a large population. Like West Africa its central region is elevated with a fairly good climate and seems to be the sort of environment that should

[13] William B. Shockley, "The Environment-Heredity Uncertainty and the Negro Ghetto," lecture at the University of California Medical School, 25th November 1967.

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have been responsible for at least a few inventions. Excuses for non-inventiveness are readily found but can never prove equality, or that the non-mental drawbacks are the *whole* explanation for the failure to achieve.

Thus, those equalitarians who, defying Darwinsim, claim that all races have the same inherent mentality, or who would like to seem to believe so, in order to follow the democratic, equalitarian and anti-colonial line should not confine themselves to caviling at the abundant evidence for *in*equalities but should produce some positive evidence for their own position, such as some good evidence for inventiveness in these races. There is a *prima facie* case against some of these stocks on inventive and other more compelling grounds, such as the anatomy of the brain. And a *prima facie* case is entitled to stand, unless and until impugned by definite evidence against it.

The equalitarians can indeed cite inventions made by *colored* people in the far more favorable environment of modern America. There were said to have been about 1200 American colored patentees by 1930, but although I have been a lifetime student of invention there were only three of whom I remember hearing anything. One was Matzeliger, who invented the first good shoe-lasting machine which workers called "nigger-head" in his honor. But his father was Dutch and his picture shows a man about nine-tenths White. The second is Percy Julian, an eminent synthetic chemist. He seems more than half White so again is hardly pertinent to our inquiry. The third, the distinguished chemist George Washington Carver, appears to have been half Negro, a quarter Amerind and a quarter White. Baker tells of various colored inventors, including Rillieux, whose vacuum pan for refining sugar was important; Elijah McCoy, with 28 patents; Granville T. Woods, with a similar number; and four others with at least seven inventions each.[14] They all *must* have been part White, since they were American Negroes.

A particular obstacle to Negro invention is presumably their deficient perception of the third dimension and spatial relationships reported by Schwarz. Osborne and Gregor found through studies of twins that the environmental differences were no more influential for the disadvantageous American Negro *milieu* than they were for the White population.[15] The average I.Q. of the American Negro is at least eight points below the White average—and probably much lower. The Army Classification Tests of the Second World War

[14] Henry E. Baker, "The Negro in the Field of Invention," *Journal of Negro History*, Vol. II, 1917, pp. 21-36; Joseph Rossman, "The Negro Inventor," *Journal of the Patent Office Society*, Vol. XII, pp. 549-553.

[15] Paul A. Schwarz, *Aptitude Tests for Use in the Developing Nations: Monograph No.* 1, American Institute for Research, June 1961; R. T. Osborne and A. James Gregor, "Racial Differences in Inheritance Ratios for Tests of Spatial Ability," Paper given at the Twenty-second congress of the International Institute of Sociology, 1967. To appear in *Perceptional and Motor Skills.*

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and the Korean War showed that only 12 per cent of the Negroes overlapped the White mean—or only 10 per cent when allowance is made for the 45 per cent who were of too low a standard for acceptance, and for Whites who were diverted to officer training and special services.[16] To those who ascribed such differences to environmental handicaps, one may cite the almost total failure of attempts to remedy this by special and very expensive schooling, and the persistently lower Negro standing found in all the tests designed to equalize cultural influences, such as by matched pairs, culture-freed tests, or consideration of Canadian "Negroes" long immersed in White culture. The Coleman Report[17] of the Office of Education measured the adverse environmental factors for Whites, Blacks and Indians, and found that the Indians had much worse—probably twice—cultural handicaps of the Blacks, yet their non-verbal achievement scores in the ninth grade of school were not lower than the Blacks' but nearly half of the Black-White difference higher. Since the Indian environment was much worse this higher achievement could only be due to heredity. William B. Shockley, a Nobel prize-winner and member of the National Academy of Sciences, reported that "the offset distribution of Negro performance on science is about 0·8 of a standard deviation or 12 I.Q. points more than the offset of about 1·2 standard deviations for other high levels of achievement.[18]

In contrast to the apparent failure of the Negroid races to produce a rich inventiveness we must realise that this is not due to their till recently uncivilized condition. Primitive illiterate people have made thousands of inventions which today form the basis of our civilization. The domestication of all our animals and plants, and vast improvements in their breeds were carried out by barbarians. Our common mechanical devices, building methods and materials, and all our common metals save zinc, nickel and aluminium, have mostly prehistoric origins, as do our major social institutions. Primitive culture has not barred primitive invention.[19]

Indeed, we can cite one race which is still primitive but which seems

[16] Henry E. Garrett, "The Relative Intelligence of Whites and Negroes: The United States Armed Forces Tests," THE MANKIND QUARTERLY, Vol. VIII, No. 2, October-December, pp. 64-79; and Audrey M. Shuey, *The Testing of Negro Intelligence*, Social Science Press, New York, 1966, p. 578.

[17] R. E. Kuttner, "Use of Accentuated Environmental Inequalities in Research on Racial Differences," THE MANKIND QUARTERLY, Vol. VIII. No. 3, January-March 1968, pp. 147-160.

[18] William B. Shockley, "A 'Try Simplest Cases' Approach to the Heredity-Poverty-Crime Problem." Proceedings of the National Academy of Sciences, Vol. LVII, 1967, pp. 1767-1774.

[19] E. Nordenskiöld, "The American Indian as an Inventor," *Journal of the Royal Anthropological Institute*, Vol. LIX, 1929, pp. 273-307; R. H. Lowie, "Inventiveness of the American Indian," *American Mercury*, Vol. XXIV, 1931; and L. Mumford, "Man and Culture," *Technology and Culture*, Vol. VI, 1965, pp. 375-381.

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to be markedly inventive. The Central Eskimo have one of the lowest civilizations, at least by such tests as social and religious development and ability to count. Living in a region where life is perhaps the hardest on earth, entailing an extremely sparse population and thus hampering development, they have yet evolved a remarkable material culture by means of which alone such a region can be made habitable, and they are believed to have introduced it to the other Eskimo races.[20] We have ourselves borrowed their kayaks and dog sleds. Consider the ingenuity of their invention for catching a wolf. Two ends of a strip of whalebone are sharpened, coiled tightly, buried in a piece of fat and the fat bound up. The piece of fat is frozen, the binding removed and the titbit left as bait. The wolf swallows the fat whole, the fat melts and the sharpened whalebone uncoils and pierces its vitals. These Eskimos are also the only people in the world (as far as I know) who practise invention as a game, in which one asks the others to propose solutions for a dangerous situation. Another of their traits is a remarkable artistic ability. Their sculpture has a naturalness and power that is astonishing, especially for a primitive people, and in spite of the difficulties of transport by sled and boat they carry their stone sculptures with them, not for magical reasons, but for love of art.

The Central Eskimos are also unique in other ways, leaving us at a loss to deduce the true cause of their inventiveness. They are subject to particularly heavy radiation, such as produces mutations. While such mutations are almost always harmful, by rarest luck some can be beneficial. The Eskimos' particularly strong teeth, which help them chew their almost exclusively meat diet, could be due to such mutations. Even a single beneficial mutation in one person, such as a gene for inventiveness, might have spread by now to a large part of the stock if it occurred centuries ago. Those lacking it would have perished in the rigorous conditions of the north. The radiation comes from two sources: the cosmos and rock. The cosmic source is stronger where the Eskimos live than anywhere else at sea level. The lines of force stretching between the two magnetic poles more or less shield the rest of the earth, but their effect is least where they dip downward at the magnetic poles. High mountain plateaux receive more radiation in any latitude. As far as the rock source is concerned, the Eskimos live atop granite as often as not, and this produces three times more ground radiation than sandstone or limestone. Weyl has made the interesting suggestion that the regions of high radiation, especially the northern granitic and high plateau lands, may be the scenes of faster evolution.[21] This would support the theory of Griffith Taylor that the

[20] A. L. Kroeber, "The Eskimos as Aboriginal Inventors," *Science America*, Vol. C, 1914, No. 54.

[21] Nathaniel Weyl, "Radiation and Raciation," THE MANKIND QUARTERLY, Vol. IV April-June, 1964, pp. 205-210.

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human and other late species have been evolved in the rising plateau of Tibet, where they were subjected to increasing radiation and severe climatic changes, and have then spread.[22] This would explain the fact that brachycephalism (broad-headedness) measured along the migration routes varies proportionately to the distance from Tibet.

If we compare the world's peoples we often see powers of invention increasing from the Equator northward. This might be explained by a theory that, before Tibet, subman originated in Africa and then spread into increasingly cool and difficult regions as his growing intelligence and inventions enabled him to cope with their new problems, such as scarcer food and variable seasons with winters of numbing or killing cold. As the glaciers retreated, land previously uninhabited because of the cold permitted rapid expansion of a race which could cope with it.

Finally, the Central Eskimos seem to have had an infusion of White blood, producing frequent blonds. This was probably received from Norsemen from Greenland and Vinland, and from later whalers.[23] These genes would certainly supplement any other sources for a predisposition towards inventiveness.

We have discussed the case of the Central Eskimos merely to indicate that not all primitive peoples have been backward in inventiveness. As a result, that retardation which is self-evident in the Negroid stocks cannot easily be explained on grounds of lack of opportunity, or of unfavourable environment.

In summary, I think I have established a presumption and strong *prima facie* case for a high degree of inequality between some of the world's races in inventive capacity. Those who believe in a basic equality of potential in all races should produce some positive evidence for their views, but in my experience they never do. Instead, they content themselves—but unconvincingly to any rational mind—with either citing excellent people of part-White race, or simply with caviling at the evidence for *in*equality, such as pointing out the shortcomings of I.Q. tests. But it is logically impossible for them thus to prove that A equals B, by finding defects in the evidence that A is greater than B. They would not have proved equality even if they had totally demolished each separate evidence for inequality.

To draw attention to these facts is an unpopular practice today. But should it dishearten a fellow citizen of color? Personally, I should love to be a great inventor, but with my various incapacities I am perfectly certain that that greatness is utterly beyond me. Therefore I cheerfully resign myself to the realities of the situation, and cultivate other achievements that give me self-respect.

[22] G. Taylor, "Evolution and Distribution of Race, Culture and Language," *Geographical Review*, Vol. XI, 1921, pp. 54-119.

[23] V. Stefansson, "The Blond Eskimos," *Harper's Magazine*, Vol. CLVI, 1928, pp. 191-198.

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It is to be expected that this discussion of apparent racial differences in inventiveness will be attacked as undemocratic, un-Christian, unkind, intolerable and untrue, though it will not be proved untrue on the facts. This is another case in the long history of conflict between science and the established doctrine of the period, commonly that of the state or the church. But science demands the right to say anything it can prove to be true or probable. Today in America—and Russia—the established doctrine in nearly all walks of life, perhaps not really believed or acted on but considered alone proper for public voicing, stresses equality, fraternity and that there can be no second class citizenship or nationhood. Any scientist with a contrary opinion is expected to keep silent—and I fear many do for the sake of peace or for other reasons.

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What the Journals say

Although not always of actual scientific interest in the fields of racial genetics, anthropology and ethnology, many topical issues still within the scope of the related sciences for which this journal exists, especially concerning applied social and cultural anthropology, appear from time to time in the daily Press and other media. The editors feel that for the general information of our readers, it might be of value if we extract from time to time from the Press and other journals matters of this kind as well as any items of more academic interest which might also appear. The first series of these extracts appear below.

Protest by Immigrants to Premier

Immigrant organisations in this country are planning to protest to Commonwealth Prime Ministers next week about discrimination in this country.

The protest is being sponsored by Mr Abdullah Patel, 29, leader of the Bradford-based Coloured Peoples' Union, who has drawn up a memorandum for the Prime Ministers at their conference in London next week.

It demands repeal of the "racist and discriminatory" Commonwealth Immigrants Act, 1968, and British Government action to stop discrimination in this country. It will also ask the Prime Ministers to consider ending the Commonwealth unless they get assurances on these points.

Mr Patel, a Bombay University graduate, said yesterday that representatives of almost 40 immigrant organisations throughout the country would sign his memorandum before it was handed to the Prime Ministers. He was also seeking an interview with Mrs Gandhi, Indian Prime Minister.

The memorandum complains of the treatment of immigrants on their arrival at British airports and ports. It says that "petty, technical and procedural" excuses are sought to justify refusal of entry. Refusals on medical grounds were rapidly growing.

"What is most shocking is that, pending inquiry, some incoming immigrants are detained in prison, either Holloway or Brixton, for as long as 50 days."

The document complains of the creation of slums or

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coloured ghettoes in the cities and towns, and suggests that coloured people were discriminated against most in employment.

The Daily Telegraph, London, 2nd January 1969

Mrs Ghandi Cool on Links with Commonwealth

Mrs Gandhi, Indian Prime Minister, said in New Delhi yesterday that when her country found the Commonwealth was no longer serving any purpose, that would be the time to quit the "get-together."

The decision would only be taken in consultation with other Asian and African members, she said.

Addressing a New Year's Day Press conference, her first in 12 months, Mrs Gandhi forecast that Rhodesia would be one of the most important items before the Commonwealth Prime Ministers' meeting in London next week. It was difficult, however, to forsee the outcome of their deliberations.

Her responses in an hour-long question-and-answer session produced an impression of distinct coolness to the Commonwealth in general and Britain in particular. But their characteristic wooliness gave no clue to whether India intended leaving the "club."

Apart from moments of indignation, Mrs Gandhi's remarks lacked sadly in clarity and definition. Her listeners remained uncertain whether "get-together" referred to the Commonwealth itself or the London Summit meeting.

She repeated an earlier parliamentary statement that if India felt like leaving the Commonwealth, there was nothing to stop her. She recalled that the majority of members were from Asia, Africa and the Caribbean.

Then, she added pointedly: "It is certainly not a British Commonwealth now."

The Commonwealth did have some usefulness at the moment as a forum for an expression of opinions. "It also provides a forum for joint action but how successful it will be, obviously I cannot say."

This last remark was taken as a reference to Rhodesia in which India continues to demand, at least in public, the use of force as the only effective means of toppling the Smith regime.

Mrs Gandhi said she was going to London with "no special expectations." She was looking forward to renewing contact with old friends, as much had happened in Africa and other parts and it was important to exchange views.

The vagueness of her thinking was reflected in her answer

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to a question about the direction she would like to see the Commonwealth take.

" I do not have any new direction in view," she replied. " I do not know in what direction it is developing either."

The Daily Telegraph, London, 2nd January 1969

Futile Moralising: Britain's Guilt Complex on Biafra

Sir.—Britain is being subjected to a furore of self-hate, emotionalism and a guilt-complex. All because the South Vietnamese, together with the like-minded nations, are resisting Communist aggression and the Biafrans wish to secede from Federal Nigeria. Both events occasion ceaseless television moralising and futile public demonstrations.

Since the West Africans are more hospitable than the North Vietnamese, they have received the inevitable procession of peripatetic politicians involving themselves, and others, in a tribal conflict in which both sides seem intent.

That those inveterate strangers to political reality, Lord Brockway and Mr James Griffiths, M.P., should be " gravely disturbed by the character of the supply of arms used in the war " is not surprising. The evangelical preachers of de-colonisation are now witnessing the results of their crusade which they find displeasing. Lord Brockway, the presiding genius of the Movement for Colonial Freedom, is, in particular, reacting to the fruits of his not inconsiderable labours.

Until Fernando Po was decolonised, together with the Portuguese island of Sao Tome, it provided the means of air-lifting food supplies to Biafra. The former Spanish colony, now the independent State of Equatorial Guinea, has now suspended the mercy flights and subsistence for 850 Biafrans, mainly children, has ceased. According to your well-informed Geneva correspondent the only alternative base, Sao Tome, " is unacceptable for political reasons." The Biafrans are now deprived of their daily food ration, a meagre 70 grammes, and Col. Ojukwu refuses to accept the mercy corridor offered by the Federal Government last year.

It is paradoxical that those who have some responsibility for present discontents in Nigeria, instead of confessing their miscalculation, would extend their folly by creating similar conditions in Rhodesia. Doubtless they would prefer a similar conflict in that peaceful land if it promoted their discredited ideology.

Letter in *The Daily Telegraph*, London, 12th December 1968

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Steep Rise in Asian Births Forecast

By 1971 more Asian children would be born in Bradford than white children, Councillor Jim Merrick, Conservative, stated at a meeting of the city council . . .

He said that the percentage of Asian births in Bradford has increased from 8.8 per cent in 1965 to 14.6 per cent in 1967. " If this rise continues, then by 1971 there will be more Asians born in the city than white children, he added.

Can any evidence be offered to allay my fears that by 1976 more Asian children will be starting school than white children? "

Ald. Mrs Audrey Firth, chairman of the social services committee, said it was impossible to forecast the future position with any accuracy.

After the meeting, Councillor Merrick, 37, said on immigrant birthrate: " If wives of immigrants are to be allowed in the country I can see an astronomical rise in births. I do not want things to go back to what they were 15 years ago.

I think that immigrants without permits, including wives and children, should be stopped from entering this country straight away; another week may be too late as far as I am concerned."

The Daily Telegraph, London, January 1969.

Steps Towards the Resuscitation of the Celtic Manx Language

Just over 100 people in the Isle of Man are learning Manx Gaelic at winter classes started by the Manx Gaelic Society.

The Daily Telegraph, London, January 1969

1000 Complaints a Year Expected by Race Board

Only five weeks since the passing of the Race Relations Act, which forbids discrimination on the grounds of race, colour origins, the Race Relations Board had received well over 100 complaints — as many as they dealt with in a full year under previous legislation.

The largest number of complaints concern alleged discrimination in employment.

A study in advance of the Act by an organisation and methods team estimated that the Board would have to deal with

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about 1000 complaints a year, but this figure is likely to be far exceeded.

The number of conciliation officers employed by the Board in London and provincial centres has been more than quadrupled to cope with the expected increase in work, but they are likely to be under heavy pressure during the first year.

The first of what may become monthly reports giving the number of complaints and some details of cases — without identifying the parties involved — will be published later this month.

The operation of the Board is expected to cost £175,000 during 1969, compared with only £47,000 in the 1967-68 period.

As part of their campaign the Board has printed 150,000 pamphlets explaining the Act as it affects employment, which is being circulated now among thousands of industrial and commercial concerns. Other pamphlets on different aspects of the law will be sent to local authorities, the police, libraries and other public centres.

The Daily Telegraph, London, 7th January 1969

Race Classification Judgment

Reporting on a Cape Town Supreme Court judgment yesterday, John Miller writes:

The court, which heard an application by a woman on behalf of her son, 19, held that the States' method of race classification was correct in the terms of the 1950 Population Registration Act. The judgment handed down by Mr Justice Beyers, is considered by experienced lawyers to seriously complicate the Government's task of completing racial classification policy.

Classifications are made in the first place by the Interior Department officials and are based on 1951 census returns, and birth or marriage certificates.

The case before the Supreme Court arose following the Race Classification Appeal Board's refusal to hear an appeal by the mother objecting to her son's classification as coloured.

The son had attended white schools, associated with whites and played sport for a club which admitted only whites. But the Government had submitted that as his parents had been classified as coloured he also had to be classified coloured, in the terms of the Population Registration Act.

The Supreme Court judgment said that the system of race classification according to census forms was unsatisfactory. It

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doubted that minor officials could bring independent minds to bear on the problem when using census forms.

The judge ruled that the Race Classification Board should hear the woman's appeal.

The Daily Telegraph, London, January 1969

Tribalism in Zambia

Martin Meredith writes from Lusaka:

While President Kaunda has won a resounding victory in Zambia's first general election since independence, he has at the same time seen his cherished hopes of building a non-tribal society shattered.

To some extent the results of the election could not have been worse. Zambia is now divided almost geographically between tribes which support the Government and those which support the Opposition.

In the four years since independence, President Kaunda has worked tirelessly just to stop this happening. He has continually warned against the dangers of tribal conflict and rivalry, drawing parallels of what has happened in Nigeria to what could happen in Zambia. He has attacked the reckless jostling for power and influence among rival tribal factions and attempted to bridge the gulf between different tribal areas by spreading Government development through the country.

But his struggle against tribalism has been a lonely one; there were few lieutenants on whom he could rely for genuine support. Politicians continued to use their tribal background as a means of gaining power and position. Now, in the wake of the election, it seems as if Dr Kaunda's efforts have been of no avail.

Voting almost as a solid block, the tribes from the south — the Ila and Tonga — rejected President Kaunda's United National Independence Party (UNIP) and gave their support, as in former times, to Mr Harry Nkumbula's ailing African National Congress (ANC). Moreover, to Kaunda's shock and dismay, the Lozi tribe from the Barotse province in the west, who had previously supported the Government, voted overwhelmingly for the Opposition, throwing out some of the country's most able Ministers.

The Tonga and the Ila vote had been expected, but the mass revolt of the Lozis came as a heavy blow to the President's confidence. Angry, hurt and disillusioned . . . his plans for establishing a government broadly based on different tribes (are) in ruins.

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Since independence the Lozis have become increasingly discontented with Dr Kaunda's Government which they feel has been dominated more and more by their traditional rivals, the Bemba tribe from the north.

Last year, a group of Lozis built their own opposition group, the United Party, to challenge the Government, but this was banned by the President in August after several outbreaks of violence between United Party supporters and the more militant factions of UNIP.

In the southern province, homeland of the Tonga and Ila, the ANC gained 12 out of 14 seats with one constituency going to a white independent candidate who had been promised full ANC support. Altogether the ANC collected 23 members out of a total of 105 elected to the new Parliament.

When introducing his new Administration, President Kaunda at first described the election result as a landslide victory for UNIP, but the extent to which he had been incensed by the vote of the Lozis, Tongas and Ilas became apparent as he continued speaking.

Bitterly he declared: "Things are going to get tough for any Opposition. I am unashamedly going to show that it pays to belong to UNIP." It was a policy he had publicly repudiated two years previously.

On the Copperbelt, Lozi tribesmen have been beaten up indiscriminately; loud demands have been made for a total ban on Opposition parties; Mr Nkumbula has been evicted from his Government-owned house in Lusaka which was given to him as Leader of the Opposition; it has been suggested that water, electricity and sewage services should be cut off from the houses of ANC supporters.

With sudden and frightening speed, Zambia seems to have moved into two irreconcilable camps. President Kaunda's anger has been sharpened at what he claims are the false promises made by the ANC during the election campaign. This particularly affected the Barotse province where ANC candidates told the Lozi electorate that by voting for the ANC they would be allowed to go and work in the South African mines — a profitable occupation for the impoverished Lozis which had been stopped by the UNIP Government.

The Barotse province remains a potential trouble spot for Kaunda's new Administration. The deep mutual suspicion between the Lozis and the central Government may give further momentum to the movement for secession in the province.

The Scotsman, Edinburgh, 9th January 1969

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Irish May have Genetic Taste for Alcohol

Prof. C. W. M. Wilson of Trinity College, Dublin, states in the current issue of the *Irish Medical Journal* that he is investigating whether the desire for alcohol can be defined objectively or altered by drug treatment.

Studies had suggested that the Irish may have a "specific genetic or cultural predisposition for alcohol" and it would be desirable to carry out a large-scale investigation in which native Irish and American-Irish drinking patterns were compared on a scientific basis.

Statistics had suggested that the rate for the first hospital admission of alcoholics in Ireland was twice as great as in Scotland and 12 times as great as in England.

The Daily Telegraph, London, 10th January 1969

Growing Boys Croak on Good Red Meat

Voices today are breaking at 12 instead of 14 or 15 Mr R. A. Seivewright, Master of Music at 12th century Carlisle Cathedral, said yesterday.

He added: "I've noticed it and choirmasters I've spoken to say the same thing. We haven't made a biological study but it seems boys are better nourished and mature earlier."

Said Mr Seivewright: "One friend of mine in the South won't take butchers' sons these days. They get so well fed on good meat, he says, that they are mature with broken voices invariably at 12.

"Unless we can find them now at nine and train them, it is a short life as a choir boy for some."

Scottish Daily Express, 10th November 1968, Glasgow, Scotland

Against English Inns of Courts' Legal Education

The Bar authorities see little difficulty in defending themselves against allegations made to the Race Relations Board by students that the Council of Legal Education, which controls education and examinations for the Bar, practises discrimination.

Complaints were lodged with the Board on Friday by Mr Mohammed Arif, 27, chairman of the Bar Students' Reform Committee, which claims to represent 4,000 students studying for the Bar.

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The committee has been responsible for recent agitation about educational facilities in the Inns of Court School of Law which led to a 24-hour sit-in last November.

The committee claims that the council segregates white and coloured students by not allowing Commonwealth students to join classes for graduates from English universities.

He also accuses the council of providing such poor instruction for Commonwealth students that only 15 per cent pass examinations, of failing to appoint coloured lecturers and tutors even though 90 per cent of students at the School of Law are coloured, and of restricting grants and scholarships to British students.

A separate attack has been launched against Lord Diplock, acting chairman of the council of legal education, who they allege made remarks at a meeting with students criticising the abilities of African and West Indian students. A resolution calling for his resignation from the council will be put to a students' meeting on Thursday.

Mr Charles Morrison, newly-appointed First Dean of the Inns of Court Law School, explained yesterday that special classes for the final examination were arranged for graduates of English universities because they had partially covered already some of the subjects.

Overseas graduates were not admitted if they had not got a degree in English law. It was quite untrue to suggest there was any colour prejudice in the graduate classes.

The Daily Telegraph, London, 20th January 1969

What's Wrong in the Universities

Max Beloff, Gladstone Professor of Government and Public Administration, Oxford, writes:

The crisis of the university is a world-wide one; nor is it surprising that an institution which has served Western society for almost a millennium should find it difficult to adapt itself to the demands of a period of exceptionally rapid change; it is not unique in that.

Futhermore, the dual role which is characteristic of the university as such — the delicate balance between the training of individuals for society's needs and the conservation and advancement of knowledge for its own sake as well as for society's — is not easy to expound or to make fully understandable to a democratic electorate which is used to thinking in terms of institutions with clearly defined single functions.

Students, ill-adjusted to the necessary disciplines of university

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life, encouraged by popularity-seeking teachers and by the attentions of the mass-media (including much of the so-called quality Press, whose reporting of the university scene is by and large deplorable), add to the real difficulties by presenting unacceptable demands for "participation" and by making nuisances of themselves when their demands are not immediately and unconditionally accepted. The quality of university life and work declines. . . .

The social sciences — the major growth point in many institutions — are the worst offenders. It is very doubtful if much research in this field ought to be done except where the impulse arises directly from work in the field. The Social Science Research Council would have been much better advised to provide research opportunities for people in the public services or voluntary organisations than with financing doctoral theses which may contribute very little to either theoretical or practical knowledge.

The Sunday Telegraph, London, 9th January 1969

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Book Reviews

LINCOLN'S NEGRO POLICY

By Earnest Sevier Cox. The Noontide Press, Los Angeles, 1968. Pp. 64. Price $1.00.

The author spent his life studying the Negro problem in the United States and decided that there were only two possible solutions: separation of the two stocks or complete amalgamation. (The latter is, in fact, not a solution, as no permanent cross-bred can be created). Mr Sevier Cox, who died in 1966, in fact came to the conclusion that separation was the preferable solution and he became a supporter of the "back to Africa" movement.

The purpose of this lengthy, informative and interesting essay is to show that President Lincoln repeatedly advocated the return of the Negro to Africa. The President was making plans on these lines right up to the time of his assassination.

The recital of the efforts made — not without some success — from 1777 onwards is not merely interesting reading but illuminating. It also makes clear that this was not as impracticable a solution as some would think.

It should be clearly understood that people like Mercer who were responsible in the time of President Monroe for developing the concept of a land for American Negroes, which led to the establishment of Liberia, were opposed by people with slaving interests.

It is interesting to observe that the movement for separation of the two stocks and the re-settlement of Negroes in Africa was supported by the Northern states, in which the Negroes were free, and opposed by the Southern slave states. In other words, those states traditionally associated with what today we would call the "liberal" view of race, sought their solution along the lines of separate development and not integration.

Later there arose the abolitionist movement and this, in common with the slave-owning states (although not enemies), made common cause against the repatriation of the Negroes, and simply for the same basic reason that they were integrationists. This is the pattern we still have in many countries: those who want integration because they want cheap labour, and those who want it for purely egalitarian reasons — enemies of each other but collaborating against the more enlightened solution of separate development and self-determination. Thus it came about that the North changed its position completely and became integrationist whereas earlier it had been repatriationist.

Nevertheless, at this juncture Abraham Lincoln espoused the concept of settlement in Africa. In this he followed Mr Jefferson who had said (p. 42):

> Nothing is more certainly written in the book of fate than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government.

These views are practically the same as those of Lincoln who said (pp. 42-43):

> I will say, then, that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of

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the white and black races — that I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to inter-marry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality.

SEA ROUTES TO POLYNESIA

By Thor Heyerdahl. George Allen and Unwin, London, 1968. 24 plates. Pp. 232. Price 42s.

With this collection of essays Thor Heyerdahl reinforces his well known thesis on Polynesian movements in the Pacific and the underlying pre-Polynesian, and South American, basis. Heyerdahl's views are now meeting with less opposition as the overwhelming amount of material coming to light is steadily justifying the view which he has so consistently sponsored.

This reviewer has always taken the view that in substance the ethnological evidence allows for no other interpretation, although he goes perhaps further than Heyerdahl in stating categorically what he believes to be the origins of the Polynesian peoples. The opportunity of this review is taken to outline these, and in so doing to give ethnological support to Heyerdahl's exposition.

The author sees one current of human migration flowing northwards from South-east Asia, and curving round, in sympathy with the set of the prevailing currents, till it reaches the Pacific coast of North America, from where it continues to Hawaii, ultimately spreading through Polynesia.

Heyerdahl believes that earlier than this spread there was a migration from Peru to Easter and other islands which led to a flow of people of South American origin to the west, so that elements of their culture even reached the outlying easterly parts of Melanesia before the incoming Polynesian peoples spread over the whole of Polynesia and absorbed their predecessors.

The north-easterly current was, in this reviewer's opinion, composed of tribes of people who were of a northerly branch of the stock from which the southerly became the Australoid. This we call Ainoid. It was the fair branch of the Australoid stock, and probably in every way more advanced than the Black Australoids of Melanesia and Australia, who must be looked upon as degenerative due to their being steadily pushed into hostile environments with which they had had to come to terms on the lowest survival basis.

The Australoids of the Australasian region are best distinguished from the Ainoid-Australoids by the term Austral-Australoids. In general it should be borne in mind that the Australoids were a closely related stock to the Caucasoid, coming from a common ancestry. Consequently, because their evolution occurred in more northerly latitudes, the Ainoid-Australoids had lighter skins and less broad nostrils, and so were similar in some respects to the Caucasoids. For this reason the Ainu, who are in part a surviving remnant of this Ainoid-Australoid stock, have been a subject of discussion as to whether they are an outlying branch of the Caucasoid stock or not.

In north-west America this Ainoid strain mingled to some extent with the Amerindian, and a part of it remained there to become absorbed

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by the Amerindians. The rest, however, migrated southwards to Hawaii and the Pacific regions which we now call Polynesia. These were the ancestors of the Polynesian settlers in that part of the Pacific. Racially they were Ainoid-Australoid with some Amerindian. A people of light skin, with heavy supra-orbital ridges, mesaticephalic skull shape (on average), and an A blood group would result from this origin. At the same time, the A blood group would be introduced through them into north-western North America, among the otherwise dominantly O blood group aboriginal peoples there.

Meanwhile, it is our opinion, there were migrations of small elements of Caucasoids from Europe and northern Africa to the Americas. Those to North America — who affected the racial type of the Red Indians in what is now the eastern states of the United States — were mainly of Nordic and Atlantic type. Those who migrated southwards — and probably earlier than those going to North America — were mainly Megalithic Atlantic stock who came south by way of Morocco and the Canary Islands.

To these people are due the Megalithic cultural elements perceptible in pre-Inca archaeological remains. It may well be that the parallelisms of mummification and pyramid-shaped buildings, and so forth, between the Old and the New World are due not to parallel development but to dispersal through such immigrants using the wind and current systems from Europe and Africa to Central America. The Atlantic stock were intrepid sailors, hence the spread of the megaliths right through the Mediterranean to northern Scotland and Scandinavia. They had large craft and worked in stone, having already solved the engineering problems of handling large masses.

This light-skinned and light-eyed element was perhaps eventually destroyed as a ruling caste, but it is our view that it is likely that it was elements of these people who settled in large numbers in Easter Island, and penetrations of them who settled further westward in the Pacific.

It was over this sub-stratum that the original Polynesians flowed, and the amalgam of these two created the Polynesian as we know him today. In ethnological origins, therefore, he has Ainoid-Australoid and Atlanto-Caucasoid elements, which accounts for the light skin, and to some extent for the resemblance somewhat to the European stock; on the other hand he has Amerindian-Mongoloid elements.

In Easter Island, as Heyerdahl has shown, there are people believed to be descended from the old pre-Polynesian stock and they are distinguished by European types of features — light eyes, and highly developed acquiline noses, a type which would arise from a Caucasoid strain with a dash of big-nosed Amerindian in them.

In the Maori of New Zealand, who probably have less of the Atlanto-Amerindian than the Easter islander, one sees the peculiar characteristic well-marked supra-orbital ridges, and perhaps a greater degree of breadth of nose, which indicate the Ainoid ancestry which we have postulated.

This view which we have outlined is very strongly supported by this group of essays. Even the fact that the original pre-Polynesian settlers in Easter Island built their megalithic temples for the observation of the equinoxes is reminiscent of other stone temples, such as Stonehenge, which were erected by Megalithic Atlantic peoples.

The fact is that once man has found the means to build craft, to sail them, and to navigate, he is able to traverse enormous distances, and so elements of the cultures of maritime peoples can leap-frog over

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continents and become established thousands of miles from their centres of origin.

This group of essays should be read by all interested in anthropology for they are an excellent summary of what undoubtedly must have been the truth of Polynesian origins.

R. GAYRE OF GAYRE

TIKOPIA RITUAL AND BELIEF

By Raymond Firth. George Allen and Unwin Limited, London, 1967. 8 illustrations. Pp. 374. Price 63s.

Tikopia Ritual and Belief is the result of Professor Raymond Firth's study of the Polynesian peoples of Tikopia. These people have not been completely Christianised and so much of the ancient social and religious concepts have survived with less distortion than elsewhere.

The book is valuable as a discussion of Polynesian rites and beliefs, totemism and magic. It is also of interest as an account of social anthropology and psychology.

THE RELIGIOUS ATTITUDES OF THE INDO-EUROPEANS

Translated from the journal of Professor Hans F. K. Günther by Vivian Bird in collaboration with Roger Pearson. Britons Publishing Company, London, 1967. Pp. 127. Price 21s.

No one could be better fitted to discuss the ideas and religious concepts of the Indo-Europeans than the late Professor Hans Günther, whom this reviewer first came to know in the pre-war years — although he did not always agree with the professor's interpretation of racial history and religion. The study of religion became his major pre-occupation in his later years and he can certainly be considered an expert in this field as well as that of ethnology.

Professor Günther is right in saying that the Aryans had a primeval feeling for law, although unlike the professor, it is our view that there is an Aryan basis to the religion of the Bible, derived from the original patriarchs who were Aramaean and so of Nordo-Dinaric origin with elements of Aryan culture. In the light of this the Mosaic code — as that of Hammurabi — is explicable, as is also the concept of the God of Battles (Jehovah) — the Sky Father (Jove) of the Aryans. Professor Günther sees the differences presented by the fact that all this has filtered through to us by way of a Semitic culture, and does not fully appreciate the common basis which exists. It has always seemed to me that one reason why Christianity took such ready root in Europe, and preserved a remarkably large part of its original purity, in contrast to its failure elsewhere, or its complete transformation as in Black Africa, was because it evolved out of a matrix which was basically not alien to the inherent feelings and inherited social concepts of the European peoples. The Covenant concept of God, the Legislative God, the God of Battles, the inherent racial concepts (against intermarriage outside the stock), a heredity priesthood, with its parallels in the Indian Aryans on the one hand, and the Celts on the other, the Aryan idea of kingship (exemplified in the Bible by Melatisideck), and numerous other concepts, are common to the whole of Western man.

In all this I am not at one with Professor Günther, although, of

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course, I would agree with him that if many of the modern manifestations of pacifists, socialists, quietists, and anti-national christianity, were to be taken as the yardstick of christianity, this rash of near-communist thinking which all too frequently parades in the churches under the guise of christianity, is far removed from the true historical evolution of that religion which, until it was shaken in this century by two great civil world wars in Europe, its home, was a virile religious concept which had thrown up the Crusaders, warriors, and explorers whose ethics were the contrary of those pouring from thousands of pulpits today.

I am, therefore, at least at one with Professor Günther in believing that grim materialism, such as characterises our times, comes from a people being given a religiousity which is temperamentally unsuitable to them.

The influence of Professor Günther's book will, however, act as a corrective to what are essentially degenerative concepts which have crept into European christianity and European culture.

It is a stimulating book and well worth reading, throwing as it does much light on Aryan religion.

R. GAYRE OF GAYRE

CONQUEST THROUGH IMMIGRATION: HOW ZIONISM TURNED PALESTINE INTO A JEWISH STATE

Research and authorship directed by George W. Robnett.
Institute for Special Research, Pasadena, California, 1968. Pp. 407.

The author provides, as he says, an account of the "historiography wherein the main theses lead up to and revolve around the conflict between Zionist Jews and the Palestinian and Arab confluence."

He deals with the various peoples of Palestine in the past, and the growth of Zionism and the present state of affairs between Israeli and Arab.

The author contends that the Old Testament does not give the Jews the right to Palestine, and that there is a close affiliation between Socialism and Zionism.

It is an account of the unhappy events of the recent past, including the British evacuation, written from the Arab point of view. The writer suggests that Russia is fishing in these troubled waters because first she helped the Jews against the Arabs and now she has revived this policy.

THE MYSTIC LAKE SIOUX, SOCIOLOGY OF THE MDEWAKANTONWAN SANTEE

By Ruth Landes. University of Wisconsin Press, Madison, Milwaukee and London, 1968. Price $7.50; 66s. 6d.

This is a field study made in 1935 on a fellowship grant from Columbia University's Anthropology department and the University's Council for Research and Social Sciences. Ruth Landes visited a surviving society of the people of Mystic Lake or the Mdewakantonwan Santee in Minnesota.

The book deals with the political organisation of Santee life, kinship, marriage customs, economic, religious and other occupations.

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